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GLADSTONE

IRELAND

ROME

A WORD OF WARNING TO ELECTORS.

*Reprinted, with considerable Additions, from 'The English
Churchman.'*

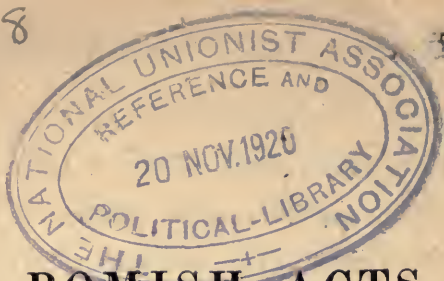
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LONDON:

FOWLER BROTHERS, SIDNEY ROAD,

FOREST GATE, ESSEX

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THE PRO-ROMISH ACTS

OF

MR GLADSTONE.

THE INDICTMENT.

WHEN, in 1870, Mr Gladstone was asked if he was a Roman Catholic, he appealed to "his acts as confuting such imputation, alike foolish and insulting." The appeal was both reasonable and fair, for by a man's continuous course of action the bent of his mind may be infallibly deduced. "By their fruits ye shall know them." To enable, therefore, the people of this country to try Mr Gladstone by the test he has himself selected, many of "his acts,"* and of those of the Government which he has so closely directed, have been collected, and recorded seriatim in the

* We wish to express our indebtedness for the record of several of these "acts" to Lord R. Montagu's valuable work entitled *Recent Events*, also to the *English Churchman*, a weekly Protestant journal, which we cannot too strongly recommend to our readers, and to the publications of the Protestant Alliance. We also are indebted to Mr Mark Knowles of the Middle Temple, Barrister-at-Law, for kind assistance in the revision of the work.

pages which follow. They cover a period of more than fifty years, from 1838 to 1891, and we unhesitatingly affirm that a careful perusal of these "acts" will lead the reader to a conclusion adverse to Mr Gladstone's Protestantism.

It will be seen that Mr Gladstone holds pro-Romish views on various points of doctrine and of ritual; that he has spoken of the Romish System in eulogistic terms, and has asserted that "its ministry and worship" at the Reformation were replaced by "novel substitutes"; that he has described the Protestant Church of Ireland as "a tall tree of noxious growth, which poisoned the land," and the Protestant Presbyterian Church of Scotland as "a narrow system of human and secondary origin."

It will be seen that Mr Gladstone's connection with the Pope, the foe to civil and religious liberty, has been for very many years intimate and confidential, the two appearing to perfectly understand one another, and to be playing into each other's hands. And further, that Mr Gladstone has been on intimate terms with the Pope's emissary, Cardinal Manning, appointing him on one occasion a member of a Royal Commission, placing his name next to the Prince of Wales', and giving this Roman priest rank of precedence over the peers of the realm.

It will be seen that Mr Gladstone has sympathised with those clergy (unfaithful to their vows) who are

Romanizing the Church of England;* has advised at least two of them, when prosecuted for heresy; has promoted some to high offices, and others to valuable preferments; has included amongst such promotions members of the society that put forth that indecent book, condemned by Convocation, the "Priest in Absolution"; has assisted them in their pro-Romish efforts, not only out of his private but also out of the public purse; has striven to the utmost to defeat measures introduced into Parliament for the purpose of checking the Romish doctrine they teach and the illegal ritual they practise, and has warmly approved of one of their Romanizing societies.

It will be seen that as Prime Minister he appointed Roman Catholics to the highest and most confidential, as well as to other offices in the State, although he had admitted that in case of any conflict between the Queen and the Pope, his nominees would follow the Pope, and

* To what is recorded on page 49 we would here add that the *Church Times* of April 27, 1876, admits Mr Bennett escaped conviction on the question of the "Real Presence" through Mr Gladstone's action. Here are the words:—

"... the decision in *Shepherd v. Bennett* was due rather to Mr Gladstone's precautions, against packing the Privy Council, than to its own merits, or to Mr Bennett's innocence of heresy. As it was, it got through only by the skin of its teeth, against the fierce struggles of the heterodox Episcopal Assessors."

In Bishop Wilberforce's Life (Vol. II., pp. 323-4) there are interesting details of the Gladstonian wire-pulling connected with the parallel case of Archdeacon Denison.

let the Queen shift for herself. By these appointments the impetus given to Popery cannot be over-estimated or exaggerated.

It will be seen that Mr Gladstone disendowed the loyal Protestant Church of Ireland, and out of her spoils augmented the endowments of that seminary of sedition, the Jesuit College of Maynooth; and also, when in power, permitted the disendowment of Protestant and the endowment of Roman Catholic Churches in certain of our colonies.

It will be seen that Mr Gladstone has repealed almost all the Statutes passed by our Protestant forefathers as safeguards against the encroachments of Rome, and passed, or attempted to pass, Act after Act in favour of Papal aggression; and further, that whilst, on the one hand, he has *uniformly* opposed all Protestant measures introduced into Parliament—such, for example, as the inspection of those ecclesiastical Bastiles, R. C. Convents—he has, on the other hand, supported Roman Catholic Members when bringing in Bills tending to undermine our Protestant Constitution—even to *the extent of giving the Pope co-ordinate power in England with the Sovereign of the realm.*

It will be seen that at the instigation of Rome, which loves darkness rather than light, Mr Gladstone prohibited, under severe penalties, in his proposed Irish University Bill, the teaching of modern history and

moral and mental philosophy, and handed the proposed University over to the supreme guidance and control of the Romish Bishops.

It will be seen that Mr Gladstone's Government forced the Papal nominee on an unwilling Roman Catholic congregation at Gibraltar; and also so interfered with the Italian Government on behalf of the Papacy, as regards the Pope's residence, monasteries, Jesuits, etc., that strong remonstrances were made in Italy.

It will be seen that Mr Gladstone's Government brought, or permitted to be brought into Parliament, Bills in the interest of Rome, very late in the Session, when the House was empty, in order to ensure their being passed, and to "prevent the Protestant public having time to send up petitions" against them.

It will be seen that Mr Gladstone's Government shielded Roman Catholic lawbreakers, and opposed inquiry into their conduct, and saved them from the penalties they had incurred.

It will be seen that Mr Gladstone's Government, by force, or by threatening heavy fines, prevented Protestant lectures being delivered, yet at the very same period allowed lectures to be given by Romish Monks. Also that his Government released, after a few weeks' imprisonment, the Popish murderers of a Protestant lecturer, but enforced the full term of a very

questionable sentence of imprisonment passed on another Protestant lecturer for exposing the iniquity of the Romish confessional.

It will be seen that Mr Gladstone's Government relaxed the usual rules of gaols in favour of Popish Fenians, "steeped in crime," turned their prison into a social club, supplied them with every comfort, released them before their sentences had expired, and, as if this was not enough, actually permitted some of these ruffians, on their release, to select their own travelling and winter outfit, gave them each £5 as pocket money, selected for them saloon berths on board the Cunard steamer *Russia*, and paid their travelling expenses to America—all at the public cost! (*Rock*, Jan. 20, 1871, quoting from *Pall Mall Gazette*.) Yet, the same year, refused assistance to Protestant labourers, discharged from Woolwich, who desired to emigrate.

It will be seen how Mr Gladstone made *secret* pro-Romish bargains with Irish Members of Parliament, gave them pledges, and counselled them in their efforts to resist H. M. Government. Also, how he has linked himself with Irish Papists whom he once admitted were steeped in treason, has "worked shoulder to shoulder with the (R. C.) paid agents of a foreign conspiracy" directed against our Queen and Country, has literally, at the head of Irish Members, marched out of the House of Commons amid cries of "Down with the

Speaker!" and "We will fight to the death!" has called one Irish M.P. "distinguished" who took the lead in the executive committee of the Land League, and expressed "respect" for another who advised a countryman to mutilate his landlord's cattle. Also, how his public utterances have tended to give encouragement to the dynamiters in their nefarious trade.

It will be seen how Mr Gladstone's pro-Romish tendencies have been more or less strongly commented upon by Liberal and Radical papers, such as the *Daily News*, the *Morning Advertiser*, the *Northern Whig*, the *Pall Mall Gazette*, the *Presbyterian*, the *Scotsman*; also by such eminent Liberals as Aytoun, Auberon Herbert, Chichester Fortescue, Fawcett, Froude, Goldwin Smith, Lord Grey, Horsman, Kinnaird, Tyndall, W. Vernon Harcourt, and by the Reverends C. H. Spurgeon, Donald Fraser, and Dr Parker of the City Temple.

Mr Gladstone appealed to "his acts" as refuting the imputation of his being a Roman Catholic; but these acts, when investigated, instead of refuting the charge, prove to demonstration that he is either a Romanist or in league with Romanists.

Indeed, we may well inquire what more could any one man in Mr Gladstone's position have possibly done than he has done, for the last fifty years, to advance, in every conceivable way—continuously,

systematically, secretly, openly—the interests of the Papacy in the British Empire, from India in the East to Trinidad in the West.

As to Ireland, for twelve years, whilst Prime Minister, Mr Gladstone has legislated for that island, “cutting down the deadly Upas tree of Protestant ascendancy.” Having effected his purpose, and left Ireland more rebellious and exacting than ever, he further proposes to COERCE and hand over the Protestant minority—reduced, weakened, harassed, but still loyal—to the tender mercies of disloyal priests, of dynamiters, of assassins, and also of men who, as Mr Gladstone once admitted, were “steeped to their lips in treason,” but who are now his confidants, friends, and allies.

At the time of the disestablishment of the Protestant Church of Ireland, one of England’s truest patriots, the late Mr Roebuck, Liberal M.P. for Sheffield, prophetically said:—

“There is no hiding the fact that the priesthood of Ireland are the favourers of the of Fenians Ireland; and I would say to Englishmen, and those who support the English Government, ‘BE FIRM AGAINST IRISHMEN,’—give them justice; do them no wrong, but do not do as is now too much done, DO NOT BOW DOWN TO THEM.”

“It may be that Mr Gladstone, the Prime Minister of this country, may not be inclined to (R.) Catholicism. I do not say nay or yea as to that, but *I do say this, that if he were inclined to Catholicism, he would do exactly the thing he is now doing.*”

“I would say to the people of England, ‘*Stand you steadfast*

in your forefathers' steps. Keep firm as Englishmen. Do justice to Irishmen, but do them no more.' Do them no wrong, but do not do as is now too much done, DO NOT BOW DOWN TO THEM."

"Do not let the Catholic power in Ireland be supreme over the Protestant power of this country. Recollect this, the Roman Catholic Priest is never satisfied unless he is dominant. . . . Never was there a time when that ought to be more strongly urged than now. FOR WE HAVE A PRIME MINISTER [Mr Gladstone] WHO IS CARRIED AWAY BY HIS PASSION AND HIS FEELINGS."

"Mark you, the time may come when his feelings may be entirely on the side of the Catholic. *You have the power in your own hand.* You are the Electors. THE TIME MAY COME WHEN YOU MAY TURN AGAINST MR GLADSTONE AND SAY, 'WE INTEND STILL TO BE PROTESTANT.'" (Speech at Sheffield, March 1869.)

Twenty years later on, another equally gifted English Liberal, the late Right Hon. John Bright, Member for Birmingham, thus closed a long letter to Mr T. G. Graham of Handsworth, on January 9th, 1888 :—

"THE UNIONIST SECTION of the once honoured and powerful Liberal Party HAS SAVED THE NATION from a great peril, and it has saved the Sovereign of Three Kingdoms and of a wide Empire FROM THE TERRIBLE INDIGNITY TO WHICH THE PASSION OF A STATESMAN (MR GLADSTONE), aged and most eminent, and the credulity of a rash and unthinking Party, WOULD HAVE SUBJECTED HER.

"Let us, then, be content with what we have done. THE FUTURE WILL NOT FAIL US **IF WE REMAIN FIRM AND TRUE TO OUR PRINCIPLES AND TO OUR FAITH.**"



SYNOPSIS

OF

MR GLADSTONE'S PRO-ROMISH ACTS.



Mr Gladstone asked by the Birmingham Protestant Association whether he was, or was not, a Roman Catholic, 1.

Mr Gladstone replies to this question by referring to **his Acts**, 1.

Mr Gladstone's Pro-Romish Acts, since 1838, put in review, 1-149.

1838.

Mr Gladstone affirms that the Reformation did not reform but replaced by novel substitutes pre-Reformation Worship, 1.

Mr Gladstone denies that the Puritans took Scriptural ground, 1, 2.

Even Bishop Wordsworth held that the principles of Mr Gladstone's "Church and State" are identical with Romanism, 2.

1844.

Mr Ward in his book "The Ideal of a Christian Church

Considered," speaks of the "Sinfulness of the Reformation," and denounces it as a "miserable event," declaring that he did not renounce any Romish doctrine in subscribing to the Thirty-nine Articles, 2.

Mr Gladstone votes against the condemnation of Mr Ward's Book, in the Oxford Convocation, 2.

Mr Gladstone further votes against Mr Ward being degraded, 2.

1845.

Mr Gladstone supports the grant to Maynooth, 3.

Mr Gladstone contemplates the endowment of the Romish Clergy, 3.

Mr Gladstone approves of diplomatic relations with Rome, 3.

Mr Gladstone writes ambiguously on the Succession from St Patrick claimed by the Roman Bishops, 3.

1847.

Mr Gladstone threatens to resign office if Dr Wynter, who condemned Pusey's Sermon in favour of the Mass, be made Bishop, 3.

1848.

Mr Gladstone again favours diplomatic relations with Rome, 4.

Mr Gladstone approves of the help of the Pope in the interests of peace in Ireland, 4.

1851.

Mr Gladstone approves of the Resolutions by the Protesters in the "Gorham Case," 4.

Mr Gladstone holds the dogma of Baptismal Regeneration, 4.

Mr Gladstone supports the re-erection of the Papal Hierarchy, 4, 5.

Mr Gladstone resists the passing of the Ecclesiastical Titles Act, 5.

1852.

Mr Gladstone thanked by Mr Sadleir, Roman Catholic, for his counsel in resisting the Government, 5, 6.

1854.

Mr Gladstone gives advice to Archdeacon Denison upon the defence of his views, about the "Real Presence," 6.

Mr Gladstone resists inquiry into Romish Convents and Monasteries, 6.

Mr Drummond asserts and proves that nunneries are either prisons or immoral institutions, 6, 7.

Mr Gladstone declares that certain oaths for protecting the country against Romish conspiracies are "worthless," 7.

1858.

Mr Gladstone, when High Commissioner to the Ionian Islands, assists at Mass, 7.

Mr Gladstone kisses the crosses, 7.

Mr Gladstone adores the image of the Redeemer, 8.

Mr Gladstone denies his Romish doings, 8.

Mr Gladstone charged in consequence by Count Dusmoni with "audacious mendacity," 8.

Mr Gladstone takes no notice of Count Dusmoni's charges, 8.

1861.

Mr Gladstone votes against a Motion for the consideration of the Acts endowing Maynooth, 9.

1863.

Mr Gladstone votes for the appointment of Romish Chaplains in Prisons, 9.

Mr Gladstone again votes against the consideration of Acts endowing Maynooth, 9.

Mr Gladstone resolves upon the Disestablishment of the Irish Protestant Church, 9.

1864.

Mr Gladstone for the third time votes for Romish Chaplains in Prisons, 10.

1865.

Mr Gladstone votes against inquiry into the serious irregularities at English Convents, including

amongst other things, secret burial grounds, and falsified names on tombstones, 10.

Mr Gladstone votes for the Roman Catholic Oaths Bill, 10.

Mr Gladstone supports the establishment of a Roman Catholic University in Ireland, 10.

Mr Gladstone attempts to make large concessions to the Papal party on Education, but is frustrated by the House of Commons, 11.

1866.

Mr Gladstone proposes to remove from the Parliamentary Oath several of the most important provisions in favour of Protestantism, 11.

Mr Gladstone introduces these proposals after a secret understanding with the Romish party, the nature of which Mr Dillon had just previously announced, 12.

Mr Gladstone is defeated in his attempt to sweep away the Protestant Succession, 12.

Mr Gladstone's secret arrangements with the Romish party are announced by Mr Dillon, 12.

Mr Gladstone's Government concedes certain claims of the Irish Nationalists, 12.

Mr Gladstone has a private audience with the Pope, 12, 13.

Mr Gladstone endeavours to obtain from Her Majesty a Charter of Incorporation for a Papal

College in Dublin, and to secure for it a Parliamentary grant, 13.

Mr Gladstone is evasive in his efforts to secure the Charter, 13.

Mr Gladstone's Charter is pronounced illegal by the Law Courts, 13.

1867.

Mr Gladstone supports a Romish Bill giving the Pope co-ordinate power in England with the Sovereign, 14.

Mr Colquhoun's estimate and exposure of Mr Gladstone's conduct at this time, 14.

Mr Gladstone is ready to surrender to Cardinal Manning the highest prerogatives of the British Sovereign, 14 (note).

Mr Gladstone supports Mr Gray's Motion against the Irish Protestant Church, 14.

Mr Gladstone holds private interviews on the Irish Question with Sir James Gray, who had been imprisoned for treason, and who was the representative of the Irish party, 15.

Mr Gladstone complains that the endowments of the Irish Protestant Church belong to the Church of a minority, 15.

Mr Gladstone pleads that "principles of religion must be established in Ireland," and that the "modes of giving effect to this should be

dictated by the general sense of the Irish people," 16.

Mr Gladstone predicts the success of this policy as the "great consummation," 16.

1868.

Mr Gladstone submits to the House of Commons several Resolutions against the Irish Church, but omits all reference to Maynooth, 16.

Mr Gladstone votes against the Motion of Mr Aytoun, a Scottish Liberal, that, with the Disestablishment of the Irish Church, the Maynooth grant be discontinued, and no public funds be used in furtherance of the Papal religion in Ireland, 17.

Mr Gladstone and his supporters throw out Mr Aytoun's Motion, 17.

Mr Gladstone's policy opposed by Mr Spurgeon and English Dissenters, 17.

Mr Gladstone votes against Mr Aytoun's Motion that Maynooth be dealt with in the same manner as the Irish Church, 17.

Mr Gladstone negotiates with Dr Cullen, 18.

Mr Gladstone compares Romish demands in Ireland to wolves' thirst for blood, 18.

Mr Gladstone refuses to attempt the *reform* of the Irish Church, 18.

Mr Gladstone contradicts himself by saying that the

“same rule of equity” must be applied alike to the Irish Protestant and Roman Catholic Churches, 18.

Mr Gladstone refuses to pledge himself regarding the exercise of the “law of equity,” then pledges himself verbally at Liverpool, and then breaks his pledge, 18, 19.

Mr Gladstone asserts that Protestantism is decaying in Ireland, 19.

Mr Gladstone's assertion disproved, by Mr Fair in his census returns, and Romanism shown to be decreasing, 19.

Mr Gladstone on intimate terms with Cardinal Manning for thirty-eight years, 19, 20.

Cardinal Manning testifies to Mr Gladstone's integrity, 20.

Mr Gladstone declares that he and his supporters are banded against “Protestant Ascendancy” in Ireland, and hurls against it a flaming indictment, 20.

Mr Gladstone's statements and policy opposed by Mr J. A. Froude, 21.

Mr Gladstone declares his abandonment of the defence of the Irish Church, and his recognition of the validity of the claim of the Romish Church to grants for the education of priests, 21.

Mr Gladstone's policy in Ireland regarded by Cardinal

Manning as offering fitting occasion for the "resuscitation of Catholicism," 21.

Mr Gladstone states, in reply to Rev. W. Jubb, that he is bound to wind up the Maynooth grant and *Regium Donum* with the Disestablishment of the Irish Church, 22.

Mr Gladstone's statement deceptive, 22.

Mr Gladstone ridicules the idea that Roman Catholics seek ascendancy, 22.

Mr Gladstone announces his determination to efface Protestant ascendancy, 22.

Mr Gladstone's notion about Papal ascendancy not sustained by the Pope's declaration, 22.

Mr Gladstone's policy excites and foments discord in Ireland, 22, 23.

1869.

Mr Gladstone opposes the appointment of a Select Committee for an Inquiry into Roman Catholic Registration of Burials in Convents, 23.

Mr Gladstone introduces his Bill for the Disestablishment of the Irish Protestant Church, 23.

Mr Gladstone acknowledges that there is not a loud demand in Ireland for his measure, 23.

Mr Gladstone votes for the discharge of an order in Parliament for letters regarding the attempt of a Romish Fenian to assassinate the Duke of Edinburgh, 24.

Mr Gladstone's Government suppresses the efforts of Mr Murphy at Tynemouth as a Protestant lecturer, 24, 25.

Mr Gladstone's Government, for the above purpose, revives an obsolete law passed against revolutionaries, 24, 25.

Mr Gladstone's Government proclaims fines of £20 against all who attend Mr Murphy's Lectures, and of £100 against the Lecturer, 25.

Mr Gladstone and Cardinal Manning are charged as parties in this oppression, 25.

Mr Gladstone's Government allows two monks to lecture in Tynemouth on same day on which the proclamation is posted against Mr Murphy, 25.

Mr Gladstone's Government grants protection to a priest while refusing it to Mr Murphy, 25.

Mr Gladstone disestablishes Irish Protestant Church, 25.

Mr Gladstone grants special endowment, land, and other privileges to Maynooth, 26.

Mr Gladstone, in granting above, violates his own distinct pledges, frequently given, 26.

Mr Gladstone's policy regarding Maynooth, resisted by Mr D'Israeli and his party, 26, 27.

Mr Gladstone's grants are not compensation but endowment, 27.

Mr Gladstone's Bill violated since by grants for Romish

purposes, out of funds from the Disestablished Protestant Church, 27.

Mr Gladstone's Government prohibits Protestant Lectures at Portsea, 27.

Mr Gladstone's Government's action denounced by Rev. G. Reynolds, a Baptist Minister, 27.

Mr Gladstone's Government supports the Mayor of Birmingham in illegally arresting Mr Murphy when entering a Hall in Birmingham to speak against the Disestablishment of the Irish Protestant Church, 27, 28.

The Mayor of Birmingham subsequently fined £50 for his illegal conduct, 28.

Mr Gladstone votes for certain powers for the Poor Law Board favourable to Romish Schools, 28.

Mr Gladstone's Government successfully opposes a Motion by Mr Newdegate against interference with the rights of free speech, 28, 29.

Mr Gladstone's Government, while admitting a doubt about the legality of some endowments by Romanists, resists a Motion for a return of deeds enrolled in connection with Papal Charities, 29.

1870.

Mr Gladstone again votes against a Motion for Inquiry into Convents and Monasteries, 29.

Cloistered Convents living tombs, 30.

Mr Murphy prevented lecturing at Greenwich by police from Scotland Yard, 30.

Mr Gladstone's Government charged by the Rev. Mr Davis, Baptist Minister of Greenwich, with stifling free discussion on Protestant questions, 30, 31.

Mr Gladstone's Pro-Romish conduct exposed by the Member of Parliament for the Kirkcaldy Burghs, 31, 32.

Mr Gladstone induces the Commons to recall the Motion for Inquiry into Convents and Monasteries, 32.

Mr Gladstone in sympathy with those who doubt the propriety of the prohibition on Convents in the Emancipation Act, 32, 33.

Mr Gladstone's Government refuses to interfere with Romish Lotteries, 33.

Mr Gladstone's Government revokes the exclusion of Romish priests and Jesuits from the Government Council of Malta, 33.

Mr Gladstone introduces the Irish Glebe Loan Bill favourable to Papal Church in Ireland, 34.

Mr Gladstone's Government despatches H.M.S. Defence, a man-of-war, to Civita Vecchia to await the Pope's wishes, 34.

Mr Gladstone's Government liberates several noted

Fenians who had been condemned to long terms of imprisonment, 34, 35.

The Fenian Oath, an extract read in the Commons, 35 (note).

Mr Gladstone's Government gives money to the released Fenians, and pays their fares to America, 36.

Mr Gladstone writes Mr Dease, M.P., that his Government has taken all necessary steps to provide for the protection of the Pope, 36.

Mr Gladstone's procedure severely censured by Mr Kinaird and the *Daily News*, 36, 37.

Mr Gladstone receives a letter from the Pope thanking him for his "eminent services" to the "holy religion," 37.

Strange references to a Papal Brief of 1870, 38.

Mr Gladstone appoints Mr Monsell, a Roman Catholic pervert, as Postmaster-General, 38.

Mr Gladstone passes Acts favourable to the Papacy in the Colonies, 38, 39.

1871.

Mr Mackay imprisoned for selling the "Confessional Unmasked," and Mr Gladstone's Government declines to order inquiry into the case, 39.

Mr Gladstone's Government favours Fenians, but ignores the case of Mackay, 39, 40.

- Mr Gladstone's** policy approved at a Roman Catholic Reunion meeting in Birmingham, 40.
- Mr Gladstone** votes against a Motion that his letter on his Government's offers to the Pope be laid before the House, 41.
- Mr Gladstone** again votes against a Motion for Inquiry into Convents and Monasteries, 41.
- Mr Gladstone** charged with accepting a co-trusteeship with a Cardinal for the application of vast funds for the spread of Popery in England, 41.
- Mr Gladstone's** attempt to neutralise the effect of this position, 41, 42.
- Mr Gladstone's** "shuffling" and dangerous influence alluded to by Mr Charley, M.P., 42.
- Mr Gladstone's** Government shortens the sentence of imprisonment on the Popish murderers of Mr Murphy—a murder of a deliberate and most brutal description, 43.
- Mr Gladstone's** Government denounced by the London Press, 43, 44.
- Mr Gladstone** describes the Church of Rome as the "wise Communion of the Latin Church," and expresses an inclination to Ritualism, 44.
- Mr Gladstone** votes against the application universally

of the Lottery Acts, his object being to shield Roman Catholic Lotteries, 44.

Mr Gladstone's Government violates, in favour of Popery, "religious equality" in Trinidad, 44, 45.

Mr Gladstone repeals the Ecclesiastical Titles Act, thereby conferring special advantages upon the Romish Church, 45.

Mr Gladstone's Home Secretary advocates the Religious Disabilities Abolition Bill, brought in by Romish Members, by which various high offices of State would be opened to Roman Catholics, and the presence of the Jesuits, and other Romish religious orders, legalised, 45, 46.

Mr Gladstone's Government introduces the Prison Ministers' Bill, enforcing the appointment of Popish priests as chaplains, and which would have entailed an annual expenditure in favour of Romanism of £40,000, 46.

Mr Gladstone opposes Mr Fawcett's Irish Bill in favour of religious equality in education, 46.

Mr Gladstone's Ultramontane policy ridiculed by Sir William Vernon Harcourt, 46.

Mr Gladstone's self-contradictory policy exposed by the Free Church organ, 46, 47.

Mr Gladstone's Government passes adroitly a Bill removing safeguards against the accumula-

tion of property in Scotland for superstitious purposes, 47, 48.

Mr Gladstone's Government interferes with the Italian Government on behalf of Papal property, etc., 48.

1872.

Mr Murphy's funeral broken up and the widow and the mourners insulted by Roman Catholics, 48, 49.

Mr Gladstone appoints a High Churchman, Mr Bernard, a Member of the Privy Council, 49.

Mr Gladstone makes this appointment on the eve of the judgment in the High Church Bennett Case, 49, 50.

Mr Gladstone pleads for the continuance of the non-enforcement of legal provisions against the Jesuits, 50.

Mr Gladstone acts illegally and deceptively in the appointment of Mr Jervoise as Agent to the Pope, 50.

Mr Gladstone enforces a Papal Rescript against Priest O'Keefe, condemned by Cardinal Cullen without trial, 50, 51.

The Romish Lord Chancellor of Ireland pleads that the Papal Rescript has validity within Britain, 51.

Mr Gladstone's Government interferes with the course of

the law against a Romish priest accused of smuggling, 51, 52.

1873.

The Pall Mall Gazette explains the dislike of Mr Gladstone, 52.

Mr Gladstone introduces the Irish University Education Bill, making grave concessions to the Romish party, 52, 53.

Mr Gladstone's Bill condemned by the *Daily News*, Mr Fortescue, Mr Fawcett, Mr Horsman, and *The Times*, 53, 54, 55.

Mr Gladstone's Bill declared despotic, cruel, gagging, and a complete surrender to those whose principles are opposed to constitutional freedom, 53, 54, 55.

Mr Gladstone in constant communication with Cardinal Manning during Debate on the Second Reading, 55.

Cardinal Manning advises Mr Gladstone how to remove suspicion of his Romish tendencies, 55.

The Rev. S. Baring-Gould receives a grant from Mr Gladstone for literary work which denounces the Reformation and enforces Papal dogmas, 55, 56.

Mr Gladstone's Government blamed by the Italian press because its representatives in Italy favour the Papal Court, 56.

Mr Gladstone believed by the Father Provincial of the Jesuits in England to be in favour of Home Rule, 56.

Mr Gladstone opposes a Bill for Inspection of Convents and Monasteries, 56, 57.

In the years 1869 till 1873, Mr Gladstone reduces grants to Protestant Denominations, but increases grants to the Romish Church, and originates new Romish Endowments, 57.

1874.

Mr Gladstone, in conversation with Cardinal Manning, maintains Denominationalism in the Public Schools, 57.

Mr Gladstone opposes Mr D'Israeli's Public Worship Regulation Act against Romish practices in the Church of England, 57, 58.

Sir W. V. Harcourt characterises Mr Gladstone's Resolutions against the Bill as giving free licence to Romish innovations, 58.

Sir W. V. Harcourt severely rebukes Mr Gladstone for quoting from a Roman Canonist against British Legislation, 58.

Sir W. V. Harcourt's inconsistency, 58 (note).

Mr Gladstone's attitude condemned by *The Times* and *Pall Mall Gazette*, 59.

Mr Gladstone's opposition secures the insertion of the

provision of the Episcopal Veto, which protects the Ritualistic law-breakers, 59.

Mr Gladstone writes the "Vatican Decrees," 59.

Mr Gladstone appears as a Protestant for the purpose, according to Cardinal Manning, of averting the charges against him of Romish tendencies, 59.

Mr Gladstone describes the Jesuits as foes of liberty; while he has been removing Roman Catholic disabilities, 59, 60.

Mr Gladstone's duplicity rebuked by Sir G. Bowyer, a Romish Member of Parliament, 60.

Mr Gladstone worships at the Ritualistic Church of All Saints, Margaret Street, 60.

1875.

Mr Gladstone writes ambiguously on the Real Presence, the Mass, Vestments, and Altars, 61.

1876.

Mr Gladstone writes in highly eulogistic terms of the Ultramontane System, 61, 62.

1877.

Mr Gladstone writes in support of a "Sacramental" Christianity, and as well pleased that so many adopt the Romish Faith, 62.

1879.

Mr Gladstone's Pro-Popish Schemes hastened by Fenian outrages, 62, 63.

Mr Gladstone's policy encourages Mr Biggar, M.P., to incite to crime, 63.

Mr Gladstone admits that the Fenian organisation brought about Disestablishment in Ireland, 63.

Mr Gladstone's proposed candidature for Midlothian resisted by Sir John Don Wauchope, Bart., on Protestant grounds, 63, 64.

Mr Gladstone assigns the agitation for Irish Church Disestablishment to the Clerkenwell Explosion, 64, 65.

Mr Gladstone's policy of Disestablishment described by Bishop Wilberforce as a premium on assassination, and by Mr Froude as "capitulating before rebellion and murder," 65.

1874-1880.

Mr Gladstone and his party in the opposition, 65.

Mr Gladstone's absence from power deplored by a Papal paper, which states that Lord Beaconsfield, had not appointed one Roman Catholic to any of the higher offices under the Crown, 66.

1880.

On Mr Bradlaugh claiming admission to the House, Mr Gladstone prides himself that the Theistic ground will go with the Protestant, 66.

Mr Gladstone speaks casuistically regarding the concealment of one's acts, 66, 67.

- Mr Gladstone** appoints Lord Ripon, a Romish pervert, to the Viceroyalty of India, 68.
- Mr Gladstone** appoints a Papist as Lord Chancellor of Ireland, 68.
- Mr Gladstone** appoints a Papist as Lord Chamberlain, 68.
- Mr Gladstone** appoints a Papist first President of the Land Court, 68.
- Mr Gladstone's** Papal Appointments opposed to his own published opinions, 68.
- Mr Gladstone's** appointment of Lord Ripon as Viceroy condemned by Mr Spurgeon, 68, 69.
- Mr Gladstone's** appointment of Lord Ripon as Viceroy condemned by Dr Parker, 69.
- Mr Gladstone's** Papal Lord Chancellor passes an Act to favour the Romish classes, 69.
- Mr Gladstone** makes a Grant for ecclesiastical purposes to Dr Mossman, an Ultra-Ritualist, member of Romanising Societies, believer in the Immaculate Conception, and received into the Church of Rome, 69, 70.
- Mr Gladstone's** speech in Scotland incites to dynamite, 70.
- Mr Gladstone** denounces Bulgarian atrocities, but not Irish, 70.
- The Standard** and *The Morning Advertiser* on Mr Gladstone's conduct in procuring a pension for a Roman Catholic lady, widow of

a Romanising Church of England clergyman, 71.

1881.

Mr Gladstone's Government alters the Criminal Code by granting exceptional privileges to Popish law-breakers, 71.

Mr Gladstone's Indian Viceroy declares himself a member of the Society of St Vincent de Paul, 72.

Lord Ripon's influence in India helpful to Popery, 73.

Lord Ripon's appointment and influence dangerous to the Throne, 73.

Mr Gladstone asserted to be ready publicly to join the Church of Rome, 73, 74.

Mr Gladstone disappoints Cardinal Wiseman, who is waiting to receive him, 74.

Mr Gladstone denounced by Mr Kenny, a priest, as a hypocrite for this conduct, 74.

Mr Gladstone's conduct made public in *Express* and *Times*, 74.

Mr Gladstone denies the alleged facts four years afterwards, 74.

Mr Gladstone's action certified by Priest Kenny and Bishop Coffin, 74.

Mr Gladstone's appointment of Lord Ripon a proof of Papal progress in England, 74.

Mr Gladstone's Ministry the hope of the Papal party, 74, 75.

Mr Gladstone's Government compels the teaching of the Romish religion in Malta, 75.

This Governmental action warmly commended by Papal organs, 75.

Mr Gladstone's Romish Viceroy prevents Protestant open-air preaching at Calcutta, 75.

Mr Gladstone's Romish Viceroy appoints Mr Harrison, a Romanist, to double office at Calcutta, 75.

Mr Gladstone eulogises Mr Dillon, an Irish Papist, who had been advising mutilation of cattle, 76.

Mr Gladstone's Government implicated in permitting Davitt, while a convict in Portland, to sign the Kilmainham manifesto, 76.

Mr Gladstone declares that Mr Parnell was prominent in the attempt to destroy the authority of the law, 76.

Mr Gladstone condemned by Mr Parnell, 77.

Mr Gladstone now supports the Parnell movement, 77.

Mr Gladstone sends Mr Errington to Rome, 77.

Mr Gladstone asserts that the Government had not sent a Mission to Rome, 77.

Mr Gladstone's Government declared by Dr Vaughan, the Romish Bishop of Salford, to have sent Mr Errington for purpose of communication with the Vatican, 77.

Mr Gladstone's Government hands over Church and

temporalities at Gibraltar to a Romish body, in the interests of the Roman Catholic Church, 78.

Mr Gladstone's Government sustains by force the Papal appointment of Dr Canilla, a Romish Bishop, to the Cathedral at Gibraltar, 78.

Mr Gladstone admits that Mr Errington is a Governmental agent at the Vatican, 79.

Mr Gladstone's equivocal explanations ridiculed by the *Saturday Review*, 79.

Mr Gladstone's appointment of Mr Errington condemned by the Wesleyan Conference, 80.

Mr Gladstone releases Mr Parnell and other prisoners, 80.

Mr Gladstone releases these prisoners when outrages are on the increase, 81.

Mr Gladstone releases these prisoners against the opinions of the highest officers of the Crown in Ireland, 81.

Mr Gladstone releases these prisoners on "mysterious information" which is repudiated by the Irish Members of Parliament, 81.

Lord Frederick Cavendish and Mr Burke assassinated, 81.

Mr Gladstone releases Michael Davitt, the Fenian, from Portland Prison, 82.

Mr Gladstone asserted to have had a private interview with Davitt, 82.

Mr Gladstone held guilty, by Mr Burke, of Irish discontent and troubles, 83.

Mr Gladstone forces, through the Commons, the Arrears Bill, which mulets Protestants,—to aid Romish agitators, 83.

Mr Gladstone's surrender to Irish demands deplored by an extreme Radical, 83.

Mr Gladstone the tool of the Jesuits, 83.

Mr Gladstone's Romish Viceroy gives four appointments in India to Romanists, 83.

Mr Gladstone has new measures in view fatal to the Protestant Constitution, 84.

Mr Gladstone gives three of the highest judicial offices to Papists, 84.

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Mr Gladstone's Government in constant consultation with the Pope on vital questions of British policy, 85.

1883.

Mr Gladstone's Romish Viceroy's interference with religious liberty in India condemned by Kessub Chunder Sen and an Assembly of four thousand Hindoos, 85.

Mr Gladstone, according to the *Dublin Daily Express*, responsible for additional outrages, 85.

Mr Gladstone, according to the *Dublin Daily Express*,

the prime fosterer of Irish revolution and Nihilism, 86.

Mr Gladstone's Government applauded by the *Tablet* for its Romish appointments, and its disregard of "Protestant prejudice," 86.

Mr Gladstone's Pro-Papal policy lauded by the *Tablet* as superior to that of Roman Catholic Continental Countries, 86.

Mr Gladstone's Government makes serious concessions to the Romish Hierarchy on the question of Irish Education, 87.

Mr Gladstone's concessions resisted by Irish Presbyterians, 87.

Mr Gladstone continues freedom to the Land League by dropping the Irish Constabulary Bill, 87.

Mr Gladstone passes the Registration of Voters' Bill, strengthening the Irish Nationalists, 87.

Mr Gladstone's Romish Viceroy pronounced by *The Times* incompetent for office, 87, 88.

Mr Gladstone refuses to condemn the use of altar lights in the daytime, 88.

Mr Gladstone helps his son at Hawarden at Services which violate the law, 88.

Mr Gladstone's son a member of Romanising Societies in the Church of England, 88.

Mr Gladstone's son trained by the Romaniser Canon King, 88.

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1884.

Mr Gladstone's Government disendows a French Protestant Church in London, 89.

Mr Gladstone appoints Cardinal Manning on a Royal Commission, 89.

Mr Gladstone places the name of the Cardinal next to the Prince of Wales, and above the Peers of the Realm, 89.

Mr Gladstone violates the law by this procedure, 89.

Mr Gladstone regarded by Pope Leo XIII. as anxious to redress all the grievances of Ireland, 90.

Mr Gladstone appoints the Land League Solicitor, Mr G. Fottrel, junior, to be Clerk to the Crown, 90.

Mr Gladstone commends warmly the notorious Ritualist the Rev. J. L. Lyne, 90.

1885.

Under Mr Gladstone's premiership, the Irish Education Commissioners offer large grants for Romish Schools, 90.

Mr Gladstone offers £150 to a Romish priest, for services as an Irish Historian, 91.

Mr Gladstone's Disestablishment policy encourages Fenianism, 91.

Mr Gladstone commends a Romanizing Society which defended the publication of the "Priest

in the Confessional," supported Ritualists in their illegal practices, and maintains and propagates dogmas distinctly Papal and anti-Reformation, 91, 92.

Mr Gladstone placed by Mr W. O'Brien, M.P., at the top of the list of those highly esteemed by the Irish party, 92.

Mr Gladstone's flatterer's editorial character, 93.

Mr Gladstone's misrepresentations about the Errington Mission shown by a letter from Mr Errington, 93.

Mr Gladstone accused by Mr O'Brien of dishonourable concealment of the nature of Mr Errington's Mission, 94.

Mr Gladstone accused of making a deceptive bargain with Rome regarding the appointment of an Archbishop at Dublin, 94.

Mr Gladstone, on the day he leaves Office, offers the living of Stroud Green to an extreme Ritualist, 95.

Mr Gladstone informs Mr Balfour of coming Popish outrages, and presses immediate concession, 95.

Mr Gladstone's counsel repudiated by Mr Balfour, 95.

Mr Gladstone's mysterious information corroborated by Archbishop Walsh's references to assassins and daggers, 95, 96.

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Mr Gladstone and the Roman Archbishop in the secret of the information about threatened outrages, 96.

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Mr Gladstone, according to *The Globe*, makes use of the information about coming disasters, for party and Romish advantages, 97.

Mr Gladstone's conduct condemned by *The Globe* as unscrupulous, 97.

1880-1885.

Mr Gladstone's Government promoted twenty - two Papists to various important offices, 97.

1886.

Mr Gladstone's Administration threatened by the Dublin Archbishop, 97.

Mr Gladstone gives Lord Ripon a Cabinet seat, and makes him first Lord of the Admiralty and Member of the Privy Council on Education, 98.

Mr Gladstone promotes a Papist to be the Attorney-General for England, 98.

Mr Gladstone makes a Papist Lord Chancellor of Ireland, 98.

Mr Gladstone makes a Papist Solicitor - General for Ireland, 98.

Mr Gladstone makes a Papist Chief-Inspector of Schools in N.W. Division of England, 98.

Mr Gladstone introduces his Home Rule Bill, or "Bill for the Better Government of Ireland," 99.

Mr Gladstone's Bill proposes to throw open the Lord-Lieutenancy of Ireland to Papists, 99.

Mr Gladstone's Bill would have handed over the Government of Ireland to those he had once denounced in the strongest terms, 99.

Mr Gladstone's Bill would have given annually £20,000 of the funds of the Disestablished Protestant Church to the Papal Parliament, 99.

Mr Gladstone's Bill contained no safeguards for the Protestants and other Loyalists of Ireland, 99.

Mr Gladstone's Bill provides opportunity for the expulsion of Protestants and extirpation of Protestantism, 100.

Mr Gladstone's designs known to the priests, 100.

Mr Gladstone is arraigned as a traitor by *The Times* and Professor Tyndal, 100.

Mr Gladstone is declared by Mr Spurgeon, Mr Auberon

Herbert, and Professor Goldwin Smith to be insane and an enemy of England, 101.

Mr Gladstone appoints as an Ecclesiastical Commissioner Lord Halifax; a prominent Romaniser and advocate of Union between the Churches of England and Rome, 101.

Mr Gladstone's Secretary for War admits, that the Government had communications with American-Irishmen in order to organize an Irish policy, 102.

Mr Gladstone denies any such communications, 103.

Mr Gladstone's Government's conduct deplored by Sir Henry James, 103.

Mr Gladstone's interview with Mr Parnell, 104.

Mr Gladstone's Home Rule Bill rejected, 104.

1887.

Mr Gladstone congratulates a Belfast Parnellite Meeting on the presence of their "distinguished Member," Mr Sexton—a prime agent of the Land League, and an associate of men who have fled from the country, 104, 105.

Mr Gladstone asserts that Ireland is less criminal than England or Scotland, 105.

Mr Gladstone's statement refuted by Judicial Statistics, 105.

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Mr Gladstone leads the Parnellites out of the Commons amid revolutionary cries, 106.

Mr Gladstone defends the National League against its proclamation by the Government, 106.

Mr Gladstone alleges the sacredness of the Parnellite movement, 107.

Mr Gladstone's attempt to subject Irish Protestants to Romish rule denounced by Professor Tyndal, 107.

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Mr Gladstone greets the disloyal Lord Mayor of Dublin, 108.

Mr Gladstone's nominees to high offices are trustees for the extremely Ritualistic Church of St Cuthbert's, 108, 109.

Mr Gladstone's relation to St Cuthbert's severely criticised by the *Liverpool Courier*, 109.

1888.

Mr Gladstone going to the Vatican regarding Home Rule, 109.

Mr Gladstone reviles the Free Church, and calumniates Scottish Presbyterianism, 109.

- Mr Gladstone** presents an oil painting of himself, and other articles, to a Popish Lottery in Dublin, 110.
- Mr Gladstone's** gifts offered as the second prize, the first being gifts from the Pope, 110.
- Mr Gladstone** subscribes to the effigy of O'Connell, 111.

1889.

- Mr Gladstone** attends Mass in the Popish Chapel at Amalfi, and subsequently takes part in English Church Service, 111.
- Mr Gladstone**, the *Sheffield Telegraph's* review of, based upon Vatican Decrees and the Cornish Speech, 112.
- Mr Gladstone** describes Mr Parnell in 1881 as a demoraliser of Ireland, but as restorative force in 1889, 113, 114.
- Mr Gladstone** calls Professor Tyndal to account, 115.
- Mr Gladstone** answered by Professor Tyndal, 115, 116.
- Mr Gladstone** gives in 1856 an opinion of Mr Pitt, and quite another in 1886, 115.
- Mr Gladstone** gives an opinion of the Act of Union with Ireland in 1856, and quite another in 1886, 116.
- Mr Gladstone** charged with scandalous and incredible conduct by Professor Tyndal, 117.
- Mr Gladstone** charged with the intention of making the Roman Catholic Church dominant in Ireland by the Rev. W. Arthur, 118.

- Mr Gladstone** challenged to a public debate in Belfast by Professor Tyndal, 119.
- Mr Gladstone**, Dr Parker's opinion of his so-called Religious Disabilities Removal Bill, 120.
- Mr Gladstone**, Dr Parker turns the tables upon him, in a contrast between "Vatican Decrees" and the Bill, 121.
- Mr Gladstone** told by Dr Parker the true meaning of the Bill, viz., the destruction of Protestantism and liberty, 122.
- Mr Gladstone**, Dr Parker thinks his conduct incredible, 123.
- Mr Gladstone** promises through Mr Morley that Roman Catholic and Jews shall manage their own schools, though they receive public support, 123.
- Mr Gladstone** deserted by Mr Bevan because of his conduct in reference to Free Education, 124.
- Mr Gladstone** criticised by Mr Chamberlain on his extraordinary conduct in reference to the Sects and Free Education, 124.
- Mr Gladstone**, *The Globe* smartly contrasts him with Mr Davitt and Mr O'Brien, 124.
- Mr Gladstone** criticised by Rev. Donald Fraser in reference to Mr Parnell's morality, 125, 126.
- Mr Gladstone** criticised by *The Christian* as to the so-called Religious Disabilities Removal Bill, 126, 127.

- Mr Gladstone** moves the second reading of the Religious Disabilities Removal Bill, 128.
- Mr Gladstone** meets with defeat thereon, 128.
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- Mr Gladstone**, *The Times* on his policy under the two P.'s, 132, 133.
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in the Church of England, 150.

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of Romish practices and teaching in the
Church of England, 150.

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INITIALS OF ROMANISING SOCIETIES.

E.C.U. The English Church Union.

C.B.S. The Confraternity of the Blessed Sacrament.

S.S.C. The Society of the Holy Cross (*Societas Sanctæ
Crucis*).

The English Church Union pledged to maintain Vest-
ments, Lights, Incense, etc., 151.

The English Church Union advocates resistance to the judgment declaring these illegal, 151.

The English Church Union advocates visible Communion between the Churches of England and Rome, 151.

The English Church Union always introducing new practices, 151, 152.

The English Church Union identified with the "Priest in Absolution," 152.

The English Church Union's Papal tendencies, 152.

The Confraternity of the Blessed Sacrament propagates belief in the Mass, Real Presence, Prayers for the Dead, and Perpetual Adoration of the Sacramental Presence, 153.

The Confraternity of the Blessed Sacrament condemned by Bishop Wilberforce, 153.

The Society for the Maintenance of the Faith placed under "Our Lady and St Augustine," and its members required to say Mass, 153.

The Society of the Holy Cross the oldest of the Romanising Societies, and a central authority, 153.

The Society of the Holy Cross binds all its members to Secrecy, and they are all "Confessors," 154.

The Society of the Holy Cross celebrates Mass with the use of the Roman Ritual, 154.

The Society of the Holy Cross prepared the "Priest in

Absolution," condemned for its filthiness by the Canterbury Convocation and others 154.

The Society of the Holy Cross petitioned for the appointment of Confessors and the recognition of Romish Doctrine and Ritual, 154, 155.

The Society of the Holy Cross organized retreats for the Clergy, 155.

The Society of the Holy Cross condemned by Archbishop Tait as a Conspiracy against the Reformation, 154.

Romanizing Petitions, 155—157.

The Remonstrance against the Purchas Judgment protests against the condemnation of Ritualistic practices, 155.

The Confraternity of the Blessed Sacrament Declaration in favour of Non-Communicant attendance at Lord's Supper, 155.

Petition to Convocation by the Society of the Holy Cross in favour of the Real Presence, Adoration of Christ in Sacrament, Sacrifice by the Priest, the licensing of Confessors according to Canon Law, Consecration of Oils, and other Popish Rites, 155, 156.

The Three Deans' Petition in favour of a distinctive Eucharistic Dress, 156.

The English Church Union Petition in favour of Romish Vestments, 157.

The Toleration Petition in favour of allowing diversities in Ceremonial, 157.

The Appointments of Ritualists, 157.

1868.

Mr Gladstone appoints the Rev. W. C. Lake, the signer of two Petitions, and who holds that the Incarnation repealed the Moral Law, to a Deanery in Durham, 157.

Mr Gladstone appoints the Rev. R. Gregory, the signer of three Petitions, to a Canonry in St Paul's, 157.

Mr Gladstone appoints the Rev. W. Bright, the signer of three Petitions, to an Ecclesiastical Professorship in Oxford, 158.

1869.

Mr Gladstone promotes the Rev. J. M. Fawcett, the signer of a Petition, and member of two Societies, to St Philip's, Leeds, 158.

Mr Gladstone appoints Dr Moberly to the Bishopric of Salisbury, 158.

Mr Gladstone promotes the Rev H. G. Henderson, member of two Societies, and signer of four Petitions, to living of Holy Trinity, Shoreditch, 158.

Mr Gladstone promotes the Rev. W. H. Heygate, signer

of three Petitions, to incumbency of Brighstone, 158.

Mr Gladstone promotes the Rev. M. Ashley, a member of the English Church Union, to the Chapelry, Oxford Street, St Marylebone, 158.

1870.

Mr Gladstone promotes the Rev. H. F. Sadler, signer of two Petitions, to living of Honiton, 158.

Mr Gladstone appoints the Rev. T. Mackarness, the defender of Mr Carter in his wilful breaches of the law, to the Bishopric of Oxford, 158, 159.

Mr Gladstone appoints the Rev. H. P. Liddon, signer of four Petitions, and writer in favour of Roman Catholic doctrines, to a Canonry in St Paul's, 159.

Mr Gladstone appoints the Rev. N. Woodard, signer of three Petitions, and defender of the Mass, to a Canonry in Manchester, 159.

Mr Gladstone promotes the Rev. Waldegrave Brewster, signer of three Petitions, to Rectory of Middleton, 159.

1871.

Mr Gladstone promotes the Rev. Malcolm M'Coll, signer of four Petitions, to Rectory of St George's, Botolph Lane, London, 159.

Mr Gladstone promotes the Rev. C. F. Hayter, member of two Societies, to living of Claybrooke, 160.

Mr Gladstone promotes the Rev. W. W. Harvey, signer of two Petitions, to Rectory of Ewelme, 160.

Mr Gladstone appoints the Rev. R. W. Church, signer of three Petitions, and introducer of several Mariolatrous images and practices, to the Deanery of St Paul's, 160.

Mr Gladstone's nominees at St Paul's congratulated for their services by the Confraternity of the Blessed Sacrament, 160.

Mr Gladstone promotes the Rev. S. Baring-Gould, signer of four Petitions, and member of three Societies, to Rectory of East Mersea, 160, 161.

Mr Gladstone gives the Rev. S. Baring-Gould a grant toward Romanising work, 161.

Mr Gladstone promotes the Rev. E. W. Isaac, signer of three Petitions, to Vicarage of Dewsbury, 161.

Mr Gladstone promotes the Rev. M. W. Mayow, signer of two Petitions, to Rectory of Southam, 161.

1872.

Mr Gladstone promotes the Rev. John M. Freshfield, signer of two Petitions, to Rectory of All Souls, St Marylebone, 161.

Mr Gladstone appoints the Rev. George Rawlinson, signer of Three Petitions, to a Canonry in Canterbury, 161.

Mr Gladstone appoints the Rev. B. M. Cowie, signer of three Petitions, to the Deanery of Manchester, 161.

Mr Gladstone promotes the Rev. W. T. Irons, extreme Ritualist, to St Mary, Woolnoth, London, 161.

Mr Gladstone promotes the Rev. F. C. Wills, signer of Petition, to St Agatha, Finsbury, 161.

1873.

Mr Gladstone promotes the Rev. J. H. Blunt, an extreme Ritualist, to Rectory of Beverston, 162.

Mr Gladstone promotes the Rev. Dr King, signer of two Petitions, and advocate of Transubstantiation, Prayers for the Dead, Absolution, and other Popish superstitions, to be Regius Professor of Pastoral Theology at Oxford, 162.

Mr Gladstone appoints the Rev. T. R. Woodford, an extreme Ritualist, to the Bishopric of Ely, 162.

Mr Gladstone promotes the Rev. E. C. Lowe, signer of four Petitions, and advocate of Confessional for Boys, to Canonry of Ely, 162.

1874—1880.

Lord Beaconsfield in power, 162.

1880.

Mr Gladstone appoints the Rev. W. John Butler, signer of two Petitions, to a Canonry in Worcester, 163.

Mr Gladstone promotes the Rev. J. A. Rawlins, signer of three Petitions, as Vicar of St Andrew's, Willesden, 163.

Mr Gladstone promotes the Rev. P. R. Braithwaite, signer of three Petitions, to St Luke's, Helier, 163.

Mr Gladstone promotes the Rev. H. M. Trywhitt, member of two Societies, and signer of two Petitions, as Vicar of St Michael's, Bromley, 163.

1881.

Mr Gladstone appoints the Rev. W. J. Knox Little, member of two Societies, and observer of Romish devotion, to a Canonry in Worcester, 163.

1882.

Mr Gladstone appoints the Bishop of Truro, Dr Benson, favourably noticed by a Papal journal for his Ritualistic practices, to the Archbishopric of Canterbury, 163, 164.

Mr Gladstone promotes the Rev. G. C. Ommanney,

member of two Societies, and resisted by his parishioners for his Romish practices, to St Matthew's, Sheffield, 164.

1883.

Mr Gladstone appoints Dean Cowie, after rousing opposition in Manchester through his Ritualistic ceremonies, to the more valuable Deanery of Exeter, 164.

Mr Gladstone appoints the Rev. J. O. Oakley, signer of two Petitions, and an intending oppressor of the Evangelicals, to the Deanery of Manchester, 164, 165.

Mr Gladstone appoints the Rev. R. Eyton, member of three Societies, and signer of three Petitions, as Subalmoner to the Queen, 165.

Mr Gladstone appoints the Rev. G. H. Wilkinson, defender of Auricular Confession and of the use of Popish images, to the Bishopric of Truro, 165.

Mr Gladstone appoints the Rev. Richard Lewis, an extreme Ritualist, to the Bishopric of Llandaff, 165.

Mr Gladstone appoints the Rev. C. W. Furse, Principal of a Ritualistic College, and signer of three Petitions, to a Canonry at Westminster, 165.

1884.

Mr Gladstone promotes the Rev. H. Walford, signer of two Petitions, to the Rectory of Ewelme, 165.

Mr Gladstone appoints the Rev. W. G. Henderson, signer of three Petitions, to the Deanery of Carlisle, 165, 166.

Mr Gladstone appoints the Rev. H. S. Holland, an extreme Ritualist, to a Canonry in St Paul's, 166.

Mr Gladstone appoints the Rev. Malcolm M'Coll, signer of four Petitions, to a Canonry in Ripon, 166.

Mr Gladstone appoints the Rev. H. A. Sheringham, extreme Ritualist, to be Priest in Ordinary to the Queen, 166.

Mr Gladstone appoints the Rev. George Ridding, an accomplice in breaches of the law, to the Bishopric of Southwell, 166.

Mr Gladstone appoints the Rev. W. Stubbs, signer of two Petitions, and observer of the Eastward Position, to the Bishopric of Chester, 166.

1885.

Mr Gladstone appoints the Rev. F. Paget, an extreme Ritualist, as Regius Professor of Pastoral Theology at Oxford, 166.

Mr Gladstone appoints Canon Butler, signer of seven Petitions, and admirer of the Continental Mass Service, to be Dean of Lincoln, 166, 167.

Mr Gladstone promotes the Rev. Robert Linklater, member of three Societies, and ardent Romaniser, to the living of Stroud Green, 167.

Mr Gladstone appoints the Rev. Canon King, wearer of Romish vestments, and open violator of the laws of his own Communion, to the Bishopric of Lincoln, 167, 168.

Mr Gladstone's nominee to the Bishopric of Lincoln condemned by *The Echo* as a law-breaker, 168.

Mr Gladstone's Pro-Romish appointments dangerous to Protestantism and helpful to the Papacy, 168.

Mr Gladstone's appointments encouraging to those clergymen of the English Church who are Papists in disguise, 168, 169.

Mr Gladstone's Pro-Romish policy must be met by Statesmen and Ministers who shall fearlessly defend the Protestantism and liberties of the Empire, 170.



THE PRO-ROMISH ACTS OF MR GLADSTONE.

To the oft-repeated enquiry—"Are you, or are you not, a member of the Church of Rome?" Mr Gladstone, through his secretary, once made the following reply:—

"Mr Gladstone cannot undertake to contradict this or any other imputation which is alike foolish and insulting . . . if **his acts** do not confute such imputations, he is convinced that **his words** will not do so." (Letter to Birmingham Protestant Association, Dec. 24, 1870.)

Mr Gladstone appeals to "**his acts.**" To "**his acts**" then we go. They speak for themselves.

1838.

In, or about, the year 1838, Mr Gladstone wrote thus of the Reformation:—

"The ancient ministry and worship were *not reformed*, but abolished and *replaced by novel substitutes.*"

And of the Puritans he wrote:—

"They did not stand upon any ground of Catholic consent; they did not, and could not, urge they were the persons whom Christ had appointed by their offices in the Church, to

take order in such matters, but they pleaded the command of Scripture, in an interpretation of their own, against legitimately constituted power." (Church and State, pp. 95, 132, Vol. II., 4th Edition. Quoted in p. 6 Badenoch's Coming Struggle.)

Wordsworth said he could not distinguish the principles of this book of Gladstone's from Romanism. ("Letters to my son Herbert," p. 53.)

Let Scottish Puritans weigh well the above words.

1844.

In 1844, Mr W. C. Ward, of Balliol College, published "The Ideal of a Christian Church Considered," in which he wrote as follows about the Reformation :—

Some members of the English Church *regard with deep and burning hatred that miserable event.* "When I feel called upon to use strong language about the corruption of our own Church, *the sinfulness of the Reformation*, or similar matters, I really am not at all conscious of being influenced either by desire of eccentricity, or by a spirit of undutifulness [!]. The words I use do not even fully express the convictions that are among the very deepest I feel." (pp. 44, 293.)

He further said :—

"Three years have passed since I said plainly that in subscribing the Articles *I renounced no one Roman doctrine.*"

In Feb. 1845, the above work was condemned in the Oxford Convocation by 776 votes to 386. *Mr Gladstone voted against the condemnation of this pro-Popery book.* Mr Ward was then degraded by 569 votes to 511. Mr Gladstone voted in favour of Mr Ward not being degraded.

1845.

“In 1845,” so wrote Earl Russell :—

“Gladstone supported with great ability the grant to the [Romish College of] Maynooth. He cleverly contemplated, as I had done, a measure for the endowment of the Roman Catholic clergy.” (Lord Russell’s second letter to Mr Fortescue, pp. 21-22.)

In June 1845, Mr Gladstone said :—

“It was desirable that diplomatic relations between this country and Rome should be established, and if communications were made with the heads of the Romish Church in Ireland as to education, it was desirable that there should be the means of attesting those communications by reference to the See of Rome.” (Hansard’s Parliamentary Debates, June 2, 1845.)

In August, 1845, Mr Gladstone thus wrote about the Irish Protestant Church :—

“The working results of the last ten years have disappointed me. . . . *I must see the seal and signature, and these, how can I separate from ecclesiastical descent? The title, in short, is questioned,* and vehemently, not only by the Radicalism of the day, but *by the Roman Bishops, who claim to hold the succession of St Patrick, and this claim has been alive all along from the Reformation, so that the lapse of years does nothing against it.*” (Bishop Wilberforce’s Life, p. 271.)

1847.

In 1847, when Mr Gladstone was the right hand man of Sir R. Peel, he told his chief that he would resign if Dr Wynter, of St John’s College, was made a Bishop : the Doctor having, as Vice-Chancellor, constituted a tribunal which tried and condemned Dr Pusey’s sermon in favour of the Mass. (“Oxford Magazine,” April 1847, p. 57.)

1848.

In 1848, when the Diplomatic Relations Bill was passing through the House of Commons, Mr Gladstone said :—

“They might as well treat with sergeants and corporals instead of a general of an army, as with persons of secondary rank in the Church of Rome; and, therefore as a matter of business and common sense, it had become *an inevitable necessity that on those particular and limited occasions when the House thought it necessary to legislate on Roman Catholic affairs, there should be communication with the Roman Catholic authorities; that involved communication with the Pope.*” (Hansard, vol. 101, col. 233.)

He also stated that *he regarded favourably the use of the Pope's influence for maintaining peace and order in Ireland*, and “that nothing would be done on his part to prevent that influence being openly and directly accepted when necessity demanded it.”

1851.

“In 1851,” so wrote Archdeacon Denison :—

“I was principally concerned in bringing the men together who issued a Protest in the ‘Gorham Case.’ They assembled many days in the vestry of St Paul’s, Knightsbridge, by permission of Mr Bennett, one of our number. Our meetings were afterwards transferred to Mr Gladstone’s house in Carlton Gardens. Mr Gladstone was often present, and concurred in the Resolutions passed.” (P. 42, Denison’s “Gladstone.”)

Mr Gladstone’s views, therefore, were one with the Sacerdotalists, on the Doctrine of Baptismal Regeneration.

In 1851, when the Pope parcelled out England into

dioceses for the purpose of introducing the Roman Canon Law,* and when he usurped our Sovereign's right to confer titles in connection with those dioceses, Mr Gladstone stood forth in Parliament as the Champion of England's direst enemy, and as the supporter of Popish audacity and aggression, and gave worrying opposition to the passing of the Ecclesiastical Titles Act, introduced in the interests of Protestantism. (Hansard's Debates for 1851.)

Twenty years afterwards, when in power as Prime Minister, Mr Gladstone repealed this Protestant Act.

1852.

In August, 1852, Mr Sadleir, one of the "Pope's Brass Band," at a political dinner at Carlow, made the following revelation in regard to Mr Gladstone and others:—

"This would not be the moment to allude to the claims of . . . Mr Gladstone, or any of those distinguished Parliamentary statesmen *whose counsel I and my friends, Mr Reynolds and*

* "If anyone asks what is the Canon Law, the answer is clear. It is the voice of God to the Papist. It is not a dead letter; but to the priest who administers it, it appertains to say to every Romanist:—'to what school a man is to send his child; with whom his son or daughter is to contract marriage; with whom he is to buy and sell; what opinions he is to hold on all political and social questions; *what party he is to support by his vote*; when he may obey the law peaceably, and *when he must meet it with riot and insurrection*; when he may account the Sovereign of the country in which he resides legitimate, and when he must hold his title invalid.'" (Wylie on Rome and Civil Liberty, pp. 70, 72.)

Mr Keogh, continually had during those efforts which we made, night and day, in resisting a tyrannical Government. You will forgive me if I take this public occasion of expressing our conjoint gratitude to those statesmen for the services they have rendered to us. (Tablet, August 28, 1852. Quoted in ENGLISH CHURCHMAN, May 27, 1886.)

1854.

"From January, 1854, to February, 1858, writes Archdeacon Denison,—

"My time and energies were taken up by the prosecution against me touching the *Real Presence*. In 1856, after the Bath Judgment, Mr Gladstone most kindly and forgivingly asked me to come to Hawarden with my dear brother, Robert Phillimore, to consult about the best manner of defence. I was there some days, and at one time thought that I would adopt the plan of defence suggested to me." (Denison's "Gladstone," p. 36.)

Mr Gladstone's views, therefore, on the sacerdotal doctrine of the *Real Presence* at the Lord's Supper, may be clearly inferred. They were afterwards distinctly expressed in the *Contemporary Review*, as will be seen by referring to the date of July 1875 in this work.

In March, 1854, Mr Gladstone opposed and voted against inquiry into Romish Conventual and Monastic Institutions. (Parliamentary Debates, March 28, 1854.)

He did this although it was stated, and not contradicted, that the buildings, in which the inmates are confined, were—

"Uniformly bolted, barred, and grated like prisons, and all the architectural arrangements were made apparently for one

object, viz., that of safe custody. Internally there were not only cells, refectories, and chapels, but *dungeons*. Nothing would make the public believe, therefore, that these buildings were erected for contented and happy inmates, but rather for keeping them there when entrapped."

On a previous occasion, in 1851, Mr Drummond asserted that nunneries were "either prisons or brothels." His speech was published, and by copious notes he proved the accuracy of his statement. ("Speech of H. Drummond, Esq., M.P., in House of Commons, March 20, 1851;" also "English Convents." Kensit, Paternoster Row.)

In May, 1854, Mr Gladstone said in Parliament:—

"No one can be surprised that I for one should think it desirable to get rid of words so vexatious and ambiguous in their character, and so *useless and worthless* in supporting the institutions of the country." (Hansard, May 25, 1854.)

The "worthless words" were those of an oath drawn up for the purpose of protecting the country against Romish conspiracies.

1858.

In November, 1858, Mr Gladstone was despatched as High Commissioner of Her Majesty to the Ionian Islands. During his stay he "showed unprecedented deference to the Greek ecclesiastics, so much so that the people were at a loss to construe some of his acts." He assisted at Mass. He drank of lustral water. He genuflected. He received the brush for sprinkling the body with holy water. He kissed the crosses and the hands of priests. "In a church-

dedicated to the Virgin, Gladstone was seen one day remaining a full hour kneeling on the bare stone, and wrapped in profound meditation, adoring the image of the Redeemer which was painted on the door of the Sancta Sanctorum," etc., etc. These statements are made on the authority of Count Dusmoni in his "La Missione . . . W. E. Gladstone," and of Viscount Kirkwall, in the work he edited, "Four Years in the Ionian Islands," vol. i., 227, and of various credible eye-witnesses, and of "Galignani's Messenger," Feb. 1 and 2, 1859.

Mr Gladstone, however, asserted that the above statements were false, in a letter addressed to the Vicar of St Luke's, Sheffield, and dated Dec. 3, 1872. Count Dusmoni, on being informed of the denial, wrote as follows:—

Corfu, Dec. 30, 1872.

"Sir, . . . My narrative is historical in all its parts. I record in it facts, nothing but *undeniable, notorious facts* . . ."

And in a subsequent letter he said that—

"All Corfu was astonished at Mr Gladstone's audacious mendacity."

His letter was forwarded to Mr Gladstone, who acknowledged the receipt of it, but no longer attempted to deny or explain away the transactions to which we have alluded. ("Startling Facts," by the Rev. Dr Potter, Poole, Paternoster Row.) It may be added that Count Dusmoni was in 1872 Secretary of the Ionian Senate, and

in 1849 was, by Her Majesty, appointed Knight Commander of the most distinguished Order of Saints Michael and George.

1861.

In June, 1861, Mr Gladstone voted against the following motion :—

“To consider the Acts for the endowment of [the Romish College of] Maynooth, with a view to the withdrawal of endowment out of the Consolidated Fund; due regard being had to vested rights and interests.” (Parliamentary Debates of the above date.)

1863.

In April, 1863, Mr Gladstone voted in favour of the Prison Ministers Bill for the Appointment of Romish Chaplains to Prisons. The Bill was practically an attempt to obtain the establishment and recognition by the State of the Romish religion. (Hansard, col. 447, April 20, 1863.)

In June, 1863, Mr Gladstone the second time voted against the same motion that was made in the interests of Protestantism in June, 1861, for the consideration of Acts endowing Maynooth. (Hansard, col. 260, June 2, 1863.)

“**In 1863,**” said Sir R. Palmer :—

“Mr Gladstone told me privately that he had made up his mind on the subject [of the Disestablishment of the Irish Protestant Church]; and that he should not long be able to keep himself from giving public expression to his feelings. This took me by surprise at the time.” (Sir R. Palmer’s speech at Richmond, Aug. 21, 1868.)

1864.

In June, 1864, Mr Gladstone voted for the Gaols Bill, the object of which was to transfer appointments from the Local Prison Authorities to the Home Secretary, with the view of appointing Romish Chaplains. (Hansard, June 20, 1864.)

1865.

March, 1865. Connected with various English convents were private and secret burial grounds, without public access or boundary walls, and which had no public register of burials, and where the persons buried were described on their tombstones by falsified names. Indeed, the Home Secretary, in session 1875, admitted that—

“No specific report as to the deaths in monastic and conventual institutions was to be found in the Registrar-General's Office.” (*Times*, August 3, 1875.)

A Parliamentary inquiry into this serious infraction of the law was opposed by Mr Gladstone. (Mr Newdegate's speech, House of Commons, March 3, 1865. Also Smee's letter to Sir G. Grey, and Parliamentary Return, March 17, 1864.)

On May 17, 1865, Mr Gladstone voted for the Roman Catholic Oaths Bill. (Hansard, vol. 179, col. 478.)

In June, 1865, Mr Gladstone supported the movement to establish a Roman Catholic University in Ireland, in place of the Secular Colleges established by Sir R. Peel. Mr Gladstone argued that no one could imagine that

Peel intended to oppose the inculcation of religion [*i.e.* the Romish] in its most distinct and definite form.

Towards the close of the Session of 1865 the Education question was before Parliament. In it the Government promised concessions to the Romish party. Gladstone was for some time inclined to carry matters with a high hand, and to tell the House that *they would be allowed to endorse the step which the Government contemplated after it had been irrevocably taken*; but the temper of the House soon brought him to another frame of mind, and he gave a pledge that nothing should be done till the House had had an opportunity of expressing its opinion. (*Bulwark*, p. 259, 1866.)

1866.

In March, 1866, Mr Gladstone swept away from the original oath taken by Members of Parliament those very important provisions which guarded (1) the Protestant Constitution; (2) the Established Protestant Churches; (3) the settlement of property; (4) the provision which required members "to renounce, reject, and abjure the opinion that princes excommunicated or deprived by the Pope or any other authority of the See of Rome, may be deposed or murdered by their subjects or by any person whatsoever;" and (5) that which required them to make the declaration:—"Without any evasion, equivocation, or mental reservation whatever."

This great change in the oath of 1829, was made in accordance with one of the conditions of a *secret* bargain between Mr Gladstone and the Romish party.

In opposition to Mr Gladstone, Lord Beaconsfield carried an amendment which protected the Protestant succession. (Hansard, col. 310, 15th March, 1866.)

On 21st April, 1866, Mr Dillon (a leading spirit of the Romish National Association, a society which was under the superintendence of the R. C. Archbishop Cullen) publicly announced Mr Gladstone's *secret* bargain with the Roman Catholic party. His words were :—

"The course is to give an unconditional support to the Extension of the Franchise Bill. I say unconditional in this sense, that we have not gone to Mr Gladstone, and demanded formal pledges from him in (respect of) Irish measures as the price of our votes; but NOT in the sense *that we are entirely in the dark as to what the Government are likely to do.*"


"The relations of the National Association towards the Government may be thus shortly stated:—The Association has put forward four claims—(1) the reform of the Land Laws; (2) the removal of obnoxious oaths; (3) freedom and equality in education; and (4) the disendowment of the Established [Irish] Church. The Government concede the first two in full at once, give an instalment of the third, and as to the fourth, ask us to wait a little, as its hands are full, bidding us in the meantime 'God speed.'" (*Tablet*, April 21, 1866; and Colquhoun's Progress of Church of Rome, pp. 47, 50.)

In November, 1866, "Mr Gladstone had a private audience with the Holy Father, after having had several interviews with Cardinal Antonelli." (See the *Memorial*

Diplomatique, November 11, 1866.) “Mr Gladstone found the Pope as calm as possible. . . . The conversation concerning Italy having ceased, they spoke of the Church in Ireland, and the Pope warmly recommended his well-beloved flock to Mr Gladstone; then smiling, added, ‘If I should one day or other quit Rome, although Ireland is far removed from the centre of Christianity, I should not disdain to select it as my domicile.’” (Quoted from the *Carriere Italiano* in *Times*, November 10, 1866.) The *Opinione* remarked:—“Mr Gladstone and Lord Clarendon’s visit to Rome is not a mere pleasure trip, they seek to penetrate the intentions of the Pontiff and to influence them.” (The *Times*, November 20, 1866.)

In 1866 the Whig Government “advised Her Majesty to grant a charter of incorporation to the College founded in Dublin by the Roman Catholic Archbishops for the higher education of youth,” and to “grant a sum for the purpose of providing scholarships.” Mr Gladstone, who was then Chancellor of the Exchequer, promised the House of Commons an opportunity for discussing the above arrangement before it was carried out; but he *evaded* his promise; and *as soon as Parliament rose*, advised the Sovereign to grant the Charter. The Law Courts, however, interfered, and pronounced the charter illegal. (Papers on University and National Education, March 5, 1866.)

1867.

 **In March, 1867**, Mr Gladstone *actually supported a Romish Bill*, stated to have been inspired by Dr Manning, *which literally gave the Pope co-ordinate power in England with the Sovereign of this country*, and authorised him to parcel out dioceses, assign them to his bishops, grant offices of authority, and confer titles of honour. (*Times*, March 21, 1867, and Colquhoun's Pamphlet, p. 61.*)

In May 1867, Mr Gladstone warmly supported Sir J. Gray in his motion against the Irish Protestant Church. (Hansard, col. 122, May 7, 1867.)

"Gladstone's speech, in its bitterness (says Colquhoun), *his defiance of past opinions*, and his cynical assertion of his new views, left Drs Cullen and Manning nothing that could be desired." (p. 72.)

* Mr Colquhoun makes the following important remark, in his "Progress of the Church of Rome towards ascendancy in England," p. 62:—

"The able Report of Mr Walpole has this year (1869) been fully confirmed by the evidence and Report of the Committee of the House of Lords. I refer everyone to that valuable document. *It shows us what an escape we have had, and how ready Mr Gladstone is to surrender the highest prerogatives of the Sovereign to the demands of Dr Manning.* It shows us also that we can put little trust in the leaders of parties in the House of Commons. They all sacrifice anything in order to tide over a difficulty or to avoid a defeat. Let the electors choose manly, resolute members, and hold them to their duty as English Protestants."

This Sir James Gray was the spokesman of the Romish party. He belonged to the National Association, which declared in January, 1866, that *nothing but separation would satisfy them*. He owed his popularity in Ireland to his conviction and imprisonment for treason. And the *Pall Mall* declared that for his wanton defiance of the magistracy "he ought to be expelled from the law-making assembly in which unfortunate accident had placed him." Yet this was the man between whom and Mr Gladstone *confidential* communications passed. The following is Sir James Gray's own version of the matter :—

"The future Premier of England has now the charge of the Irish Church question. But *you never can know, for even were I at liberty to detail* WHAT OCCURRED AT THE SEVERAL PRIVATE INTERVIEWS with which I was favoured, I would not have the power adequately to convey to you a just impression of the generous, earnest, and hearty devotion with which Mr Gladstone determined to pledge his future as a statesmen to the redress of this great wrong. I feel grateful that you so truly interpret *the motives which induced me* to take this course. The leaders of the Liberal parties of England and Scotland, the whole Liberal party . . . is indissolubly IDENTIFIED FOR GOOD OR EVIL with the success or failure of the Irish Church question." (*Standard*, June 22, 1868, and *Freeman's Journal*, August 21, 1868.)

In December, 1867, when speaking at Southport, after complaining of the endowments of the *Protestant Established* Church as belonging to the Church of a minority, Mr Gladstone said :—

"Now I must express to you my firm conviction that *principles of religion must be established in Ireland*, and that it is vain to look to a true union and harmony between that country and this until the Legislature of this country shall have made up its mind to govern *and attain that great consummation*. It may involve the sacrifice of our pride, there may be difficulties to encounter on the way, and there are those who would tell us that it is hostile to religion.

"As to the *modes of giving effect to this principle* I don't enter upon them. I am of opinion they *should be dictated*, as a general rule, *by that which may appear to be the mature, well-considered, and general sense of the Irish people.*" (*Times*, December 21, 1867.)

These are remarkable words. They deserve attentive consideration. Surely the "great consummation," to which Mr Gladstone alluded, was the making Popery dominant in Ireland—it was the granting that same Romish Home Rule which he so desires at the present moment. In 1867, as in 1887, Mr Gladstone's aim and object was the same.

1868.

On March 23, 1868, Mr Gladstone moved his three resolutions touching the Irish Protestant Church. They contained no reference to Maynooth; so, on May 7th, Mr Aytoun, a Scotch Liberal M.P., proposed, in the interests of equity and of Protestantism, to add a fourth resolution, which ran thus :—

"That when the Anglican Church in Ireland is disestablished and disendowed, it is right and necessary that the grant to

Maynooth and the Regium Donum should be discontinued ; and that no part of the secularised funds of the Anglican Church or any State funds whatever be applied, *in any way or under any form*, to the endowment or furtherance of the Roman Catholic religion in Ireland, or to the establishment or maintenance of R. C. denominational schools and colleges."

Mr Gladstone bitterly condemned, voted against, and overthrew Mr Aytoun's motion. (Hansard, col. 1905, May 7, 1868.)

In the course of his speech Mr Aytoun observed that considerable doubt existed through the country whether any portion of the secularised revenues of the Irish Protestant Church was to be given by Mr Gladstone to the support of the Roman religion. In proof of the existence of this feeling, he referred to a letter from Mr Spurgeon in which that great Baptist minister said :—

"The one point about which we Dissenters of England have any fear is lest any share of the Church property should be given to the Papists. To a man we should deprecate this. Bad as the present evil is we should sooner see it let alone than see Popery endowed with National property. Not one single farthing ought any religious denomination to receive, and the whole matter will be *imperilled if those in power are not quite clear as to any douceurs to the Pope.*"

On June 5, 1868, Mr Gladstone resisted and voted against Mr Aytoun's motion that Maynooth, with its Trustees, should be dealt with precisely after the same manner as the Irish Church. (Hansard, col. 1189, June 5, 1868.)

In 1868, the *Daily Review*, a Scotch Liberal paper, stated that *Mr Gladstone was negotiating with Dr Cullen, and had agreed to give a large sum to the Romish Church.* This was never contradicted. (Colquhoun's "Progress of Church of Rome," p. 9.)

In the autumn of 1868, Mr Gladstone said, in his electioneering speech at St Helen's :—

"In 1833 we cut off ten [Protestant Irish] Bishops, and we pitched them out of the carriage to the [Roman] wolves. For a considerable time the wolves fed upon these ten Bishops. They are now in full course again."

On 12th October, 1868, Mr Gladstone said :—

"I am not a reformer of the Irish [Protestant] Church, but *an anti-Reformer.* There is no use in reforming the Irish Church." (Speech at Warrington.)

Could a Romish priest say more ?

On October 14, 1868, Mr Gladstone said :—

"Some think vested rights are very sacred things if they are found within the limits of the Establishment, but not so very sacred if they are found within the limits of the R. C. College of Maynooth. I must differ with them. *One and the same rule of equity and liberality must be applied to the whole.*" (Speech at Liverpool, October 14, 1868.)

Here note firstly, that when in Parliament, on June 15, Mr Aytoun, by a resolution, requested this very pledge at Mr Gladstone's hands, he refused to give it. Secondly, that afterwards, in the following October, whilst electioneering at Liverpool, Mr Gladstone gave *verbally* the pledge

which he refused to Mr Aytoun. Thirdly, that nevertheless, later on in the session of 1869, when it suited his purpose, he distinctly broke the pledge.

Let the reader turn to the last paragraph of November 16, 1868.

On 20th October, 1868, at Leigh, when advocating the Disestablishment of the Irish Church, Mr Gladstone said :—

“Protestantism [in Ireland] has been dwindling away, notwithstanding that we maintained our Church Establishment in possession of all the ecclesiastical property of the country.”

There was not a particle of truth about this “dwindling away ;” for, according to the then latest census, the Irish Protestants had, during the previous years, increased from less than 20 per cent. of the population to more than 22 per cent., while the Romanists had declined from more than 80 per cent. to less than 78 per cent. Mr Fair, in his statistics on the population of Ireland at the time of the disendowment, says that—

“Surprise may well be expressed not that there were so few Protestants, but that there were so many, for *Persecution* had done its work in reducing the ranks of the Reformed Church in Ireland.”

In October, 1868, Cardinal Manning attested the value he had for Mr Gladstone and his services. He thus wrote :—

"A friendship of thirty-eight years, *close and intimate* till 1851 in no common degree."

And he bore witness :—

"That a mind of greater integrity ; of more *transparent truth* (!), less capable of being swayed by faction and party, and more protected (*sic*) from all such baseness even by the guilt of indignant impatience of insincerity and unselfishness in public affairs than Mr Gladstone's, I have never known." (See *Tablet*, October 24, 1868 ; also Last Words to Electors, p. 7, Macintosh, 1868.)

On October 23, 1868, Mr Gladstone said :—

"It is clear the Church of Ireland offers to us indeed a great question, but even that question is but one of a group of questions. There is the *Church* of Ireland, there is the *Land* of Ireland, there is the *Education* of Ireland ; there are many subjects, all of which depend upon one greater than them all. They are all so many branches from one trunk, and that trunk is the tree of what is called 'Protestant ascendancy.' *It is upon that system that we are banded together to make war.* We therefore aim at the destruction of that system of ascendancy, which, though it has been crippled and curtailed by former measures, yet still must be allowed to exist. It is still there, like a *tall tree of noxious growth*, lifting its head to Heaven and *darkening and poisoning the land* so far as its shadow can extend. The axe has been laid to the root of that tree, and it nods and quivers from its top to its base. It wants one stroke more . . . It will then once for all totter to its fall, and on the day *when it falls the heart of Ireland will leap for joy* . . . and something will be done towards deepening and widening the foundations of public strength, security, and peace." (Speech at Wigan.)

If the reader turn to Mr Dillon's statement in April, 1866, he will see that Mr Gladstone, in so speaking, was

carrying out a previous compact made with the Romish party.

The Liberal J. A. Froude well remarked that—

“It was not wise to describe the Irish Church as a branch of a poison tree . . . He might call disestablishment justice, but we did not believe it to be justice; we were yielding merely to the revived spirit of 1641 and 1798, and *capitulating before rebellion and murder.*”

We may here recall the words of Mr Gladstone in his *Apologia*, published in 1868, where he says :—

“I was bound,” he says, “to defend the Irish Church as long as it could be defended on the ground of its truth; but when the day arrived on which that ground was definitively abandoned, . . . the moment that *I admitted the validity of a claim by the Church of Rome for the gift*, by the free act of the Imperial Parliament, of new funds for the education of its clergy, the true basis of the Established Church of Ireland for me was cut away. *The one had always been treated by me as exclusive of the other.*”

On October 31, 1868, Cardinal Manning’s organ, “*The Weekly Register*,” thus wrote, when Mr Gladstone was about to disestablish the Irish Protestant Church :—

“It is felt that religious licence, *and possibly even the very existence of Protestantism*, are staked upon the issue of this final struggle . . . The hour has arrived for the resuscitation of Catholicism.” (Quoted in *Recent Events*, p. 21.)

On November 16, 1868, an eminent Nonconformist minister, the Rev. W. Jubb, living in the Black Country, wrote thus to Mr Gladstone :—

“The Tories are making great headway in Birmingham,

because the public are in doubt as to whether you intend to take away the Maynooth Grant with the Regium Donum, and the emoluments of the Irish Church."

Mr Gladstone wrote in reply :—

"Not only my own declaration upon every occasion, but the resolution unanimously passed by the House of Commons, bind me in honour, as I am bound in purpose and conviction, to propose that the Regium Donum and the Maynooth Grant should be wound up, and should cease with the Irish Church Establishment. Can words go further?" (Quoted in Recent Events, p. 91. Also *Birmingham Gazette*.)

No! words could not go further in the way of deception, as the reader will see if he turns to the paragraph following after March 1, 1869

On December 21, 1868, Mr Gladstone, during his speech at Greenwich, ridiculed the idea of the Roman Catholics ever seeking *ascendency* in these kingdoms, and announced his "determination utterly to extinguish and efface Protestant ascendency." (See *Jesuitism*. Morgan & Chase, p. 86.) In September, 1851, the Pope declared:—

"That the Catholic religion ought to be exclusively dominant in such sort that every other worship shall be banished and interdicted."

"In 1868" (wrote the Liberal, Earl Grey)—

"When Mr Gladstone began his agitation about Ireland, and denounced the 'upas-tree,' Ireland was rapidly improving. The landlords and tenants were as a rule on good terms with each other, and Fenianism, as Mr Gladstone himself admitted, met with no support whatever from the small farmers. . . . But Mr Glad-

stone stimulated the excitable Irish people to half madness by his speeches, *denouncing the grievances he said they were labouring under, and which he had not raised a finger to remove during all the years that he had before been in office.*" (Quoted in Recent Events, p. 499.)

1869.

In February 1869, Mr Gladstone opposed the appointment of a Select Committee to inquire into Roman Catholic Charities, and Registrations of Burials; the Burial Laws having been distinctly evaded by the Romish priests. (See Hansard, February 26, 1869.)

On March 1, 1869, Mr Gladstone brought in his Bill for the Disestablishment and Disendowment of the Irish Protestant Church. He did this, although as Mr J. A. Froude, a Liberal, wrote :—

"No body of men had done their duty more loyally and admirably for the last fifty years than the clergy of the Irish Church. Even the Roman Catholic peasantry loved and trusted them. They had ceased to be a grievance. *There was no cry for their disestablishment.* No one asked for it, except, perhaps, the Roman Catholic Hierarchy." (*Times*, January 10, 1881.)

This statement was afterwards confirmed by Mr Gladstone himself, who said :—

"You would have thought that at any rate upon one subject, namely, the Disestablishment of the Irish Church, the representatives of Ireland, considering it is mainly a Roman Catholic country, would in a very large majority have voted for it. But even for the Disestablishment of the Irish Church there was but a poor majority of the Irish members." (Speech at Albert Hall, Edinburgh. *Daily News*, November 10, 1885.)

In March 1869, an order was made in Parliament for letters, etc., connected with the attempt to assassinate H.R.H. the Duke of Edinburgh by O'Farrel, a Romish Fenian. The said letters would have shown the complicity of the Irish priesthood. O'Farrel had been trained for a priest and was an agent of the Central Fenian conspiracy in England. But on April 27, 1869, Mr Gladstone voted that the above order be discharged. (Hansard, March 19 and April 27, 1869.)

On March 21, 1869, Mr Gladstone's Home Secretary stated that lectures on a subject not illegal could not be stopped; yet on April 1st, the Government revived an obsolete law (passed in 1799 and aimed at revolutionists) for the purpose of gagging Mr Murphy, and of preventing the free discussion of Protestant questions. The reviving of this law took place under the following circumstances: a Popish mob had attacked a building at Tynemouth in which a Protestant lecture was being delivered. The result was much violence and some bloodshed. The Home Secretary, instead of condemning a riotous mob which had fired through windows at a peaceful assembly, condemned the lecturer, who was acting within his rights, and said:—

“The Act in question was one of extreme severity. . . . I did not hesitate to put in force an Act, which I quite admit is one only to be used in extreme cases . . . under my direction, the Mayor of Tynemouth made known that all persons attending these lectures would be liable to a penalty.”

The penalty was £20 for persons attending the lecture, and £100 for lecturer and owner of the room. (Hansard, col. 759, April 14, 1869, and col. 617, July 23, 1869.)

Mr J. C. Colquhoun thus forcibly wrote about this Gladstonian infringement on the liberty of the subject:—

“A Secretary of State *first* announced that he could not interfere with the right of English people to meet and to discuss. There spoke the English statesman. Next, pressed by Dr Manning and Mr Gladstone (his ally and accomplice), he hunts up an old Act, passed in the worst times of Toryism, and uses this to stop discussion. And when a Mayor, following his example, apprehends, without right or law, an English citizen, he justifies the illegal act, because it is acceptable to Romish Priests. *It is time that all England should rise against this Romish tyranny.* If we are to be gagged and arrested because we say what Cardinals and Bishops don't like, where is our freedom of thought and our boasted liberty.” (Letter, July 5, 1869.)

On April 3, 1869, *the very same day* on which it was at Tynemouth proclaimed illegal for Mr Murphy to lecture in the hall there, two monks were permitted by Mr Gladstone's Government to lecture in that hall, and to continue to use it for their treasonable and seditious purposes; and further, a priest, named Lavelle, had the protection of the police—a protection which was denied to the loyal Protestant, Mr Murphy. (Circular of Protestant Electoral Union, p. 6, May 1869.)

During the Session of 1869, Mr Gladstone disestablished the Irish Protestant Church. He stripped her of

all her revenues, her parsonages, and her glebes. Now when in the previous year Mr Gladstone stumped the country, he had plainly led people to believe that the Government Romish College of Maynooth would be treated in a manner "precisely parallel" to the Irish Church—that is to say, after providing for life interests, amounting to about £144,000, the College would be stripped of her *annual* grant of £25,000 (see note at close of 1868), and of her buildings and her land; but instead thereof, *in direct violation of his pledge*, Mr Gladstone gave her, out of the spoils of the Protestant Church, an *unconditional* sum of £364,000; or, a *permanent* endowment at five per cent. of £18,000, per annum, without even stipulating that any portion of it should be applied in satisfaction of life-interests. He handed over to her as a free gift the buildings and grounds which had cost the country at least £100,000. He withdrew all the previous supervision which the Government exercised, so that the foreign power of the Papacy remained entirely without control; and he left almost unaltered the Maynooth Acts, so that this Jesuit seminary was neither disestablished nor disincorporated. (See the very important and significant Maynooth clauses in Irish Church Bill, and "Compensation and Endowment," p. 29.)

Let it be remembered that Mr D'Israeli and his party voted for the disestablishment and disincorporation of May

nooth ; whereas Mr Gladstone and his followers voted for the maintenance of that Jesuit Seminary.

Mr Fawcett, the then Liberal M.P. for Brighton, said in the course of the debate :—

“I do not object to compensation being given to Roman Catholic students and professors. I would be the last to chaffer about pounds, shillings, and pence; but this is not a question of pounds, shillings, and pence; it involves a great principle. What I say is that *this lump sum* is NOT a COMPENSATION, BUT *an* ENDOWMENT.”

The Protestant Alliance has stated that—

“Since the Disestablishment of the Protestant Church, its former funds have been devoted almost exclusively to the advancement of Romish interests, in direct violation of the 68th sect. of the Act of 1869.” (Pamphlet, p. 6.)

In May, 1869, Mr Gladstone's Government forbade a course of Protestant lectures in the Hall at Portsea under a penalty of £100 for the proprietor, and £20 for every person found there. Upon hearing this, the Rev. G. Reynolds, Baptist Minister at Stepney, wrote thus to the *Morning Advertiser*, on June 3rd :—

“This fact ought to speak for itself. I am a thorough Liberal, but I cannot sacrifice my Protestant principles to my party. What English Liberal could have conceived that the accession of the Liberals to office would have resulted in such tyranny? Our politics must now be the Queen of England or the Pope of Rome.”

On June 14, 1869, a meeting was convened in Birmingham, to consider the propriety or non-propriety of

disestablishing the Irish Protestant Church. Mr Murphy was advertised as one of the speakers.

To prevent his being heard, the Mayor of Birmingham illegally arrested him when entering the hall. Mr Gladstone's Government supported the Mayor in this his antagonism to freedom of Protestant speech and to the liberty of the subject. The Mayor was afterwards fined £50 in the law courts for his illegal act. (Hansard, col. 411, July 23, 1869.)

In July, 1869, Mr Gladstone voted that the Poor Law Board should have power to remove children from work-house schools, where their religious rights were amply secured, to others not under the control of the Guardians or Parish authorities; and yet the Parishes were to pay rates for each child. This Bill was passed with a view of removing children to Romish schools. The Marylebone Parochial authorities, among others, bitterly resisted this Bill. (See Parl. Debates, July 6, 1869.)

On July 23, 1869, Mr Newdegate moved :—

“That the right of free speech is one of the most important safeguards of good government, and that attacks upon this right are therefore dangerous to the welfare of the State; that the recent conduct of the Home Secretary in preventing free discussion of important topics is, in fact, an attack upon this great safeguard of freedom, and is therefore deserving reprehension by this House; that this conduct of the Home Secretary has proved especially mischievous, since it has led to breaches of the law on the part of official persons, more particularly by the Mayor of

Birmingham, who caused the arrest of an innocent person [Mr Murphy] for the purpose of preventing what to him was distasteful discussion."

Mr Gladstone's Government brought down their majority and negatived the motion. (Hansard, col. 610, July 23, 1869.)

On July 29, 1869, Mr Newdegate moved for a return of the number of deeds enrolled in connection with Roman Catholic Charities, which hitherto had been exempted from the scrutiny required by Act of Parliament. This return was asked for on account of the evasion of the Mortmain Acts by the creation of secret trusts. Mr Gladstone's Government admitted that "*several endowments had been made by Romanists, some legally, and SOME PERHAPS ILLEGALLY,*" yet they opposed and voted against the motion. (Hansard, col. 1014, July 29, 1869.)

1870.

On March 29, 1870, Mr Newdegate carried in Parliament a motion for the appointment of a Select Committee to inquire into "the existence, character, and increase of conventual and monastic institutions in Great Britain, and into the terms upon which income, property and estates belonging to such institutions, or to members thereof, are respectively received, held or possessed." *Mr Gladstone voted as usual against it.* (Hansard, col. 891, March 29, 1870.)

Referring to the number of petitions presented to the House of Commons in favour of Mr Newdegate's motion, the Roman Catholic *Weekly Register* of March 26th, 1870, thus wrote :—

“The Catholics of England are not ashamed of their convents; far from it; and they would always be glad to obtain admittance for persons who wish to see the interior of such establishments AS ARE NOT CLOISTERED.”

It is not generally known that—

“Convents are divided into two classes, *open* and *closed*. In the open the inmates have a certain amount of freedom, but the closed or CLOISTERED convent is a living tomb in which women are incarcerated for life. Such convents are surrounded by high walls, the windows barred, and every avenue of escape closed.” (English Convents, p. 19. Kensit, Paternoster Row.)

In April, 1870, Mr Murphy hired, at Greenwich, a public hall for the purpose of delivering a Protestant lecture. *A troop of soldiers, together with 300 police from Scotland Yard, were actually sent to prevent the lecture coming off.* They illegally took and kept possession of the hall, refused admittance to Murphy and his friends, and permitted him before their very eyes to be brutally assaulted by a Popish mob. At a public meeting shortly afterwards convened by the Liberals of Greenwich, Mr W. C. Bennett, a Liberal, said :—

“Instead of securing the safety and rights of the lecturer . . . the police authorities came in force to defend the hall against him. Freedom of speech is the very safeguard of English liberty.

... Is Murphy to be gagged and refused the right to utter his opinions under threats of murderous violence? He *has* a right to free speech. . . . ” (*Kentish Mercury*, April 23, 1870.)

The Rev. Mr Davis, Baptist Minister at Greenwich, said :—

“ I have hitherto always worked and voted for Mr Gladstone, but his Government has endeavoured to stifle free discussion on Protestant questions here and elsewhere, and *henceforth I shall oppose Mr Gladstone to the utmost of my power.* ”

On April 22, 1870, the following letter appeared in the *Morning Advertiser* from Mr J. Aytoun, Liberal M.P. for Kirkcaldy Burghs :—

“ When Mr Gladstone announced his intention to govern Ireland according to Irish ideas, he soon made known what he meant by this. It was to follow the dictation in every point of Cardinal Cullen and the Romish hierarchy, in order to obtain the *quid pro quo*, the Ultramontane vote in the House of Commons, *in exchange for the most slavish subserviency of the priesthood.* Mr Gladstone might, however, we submit, have contented himself with ruling Ireland according to Irish ideas. This, however, will not satisfy Mephistopheles. Dr Cullen insists upon England being governed in the same manner, at least in everything which refers to Catholicism.

“ We have an instance of this in what is now taking place in Greenwich and the other suburbs of London. Mr Murphy, the anti-Popish lecturer, is, by the express order of the Home Secretary, prevented by the police from delivering his lectures in a hall hired and paid for by private parties. Could there be a more outrageous interference with the liberty of public meeting guaranteed to Englishmen by the Bill of Rights? And what is the pretence for this violation of our legal rights to assemble in public meeting? ‘ Oh,’ says Mr Bruce, the Home Secretary,

'it is to prevent a riot.' And who are the rioters? Why, a set of the lowest St Giles' Irishmen, stirred up by the priests, who insist upon preventing Englishmen from going to a private hall to hear the abuses and corruptions of Popery exposed.

"This organised band of ruffians, instead of being at once put down by the batons of the police, as they would have been by every previous Liberal Government, are fostered and encouraged by Mr Bruce, who orders the head of the police to employ his force, not in putting down illegal rioters, but to coalesce with and to carry out the wishes of those rioters, by prohibiting a perfectly legal meeting.

"We have really come to a pretty pass. *Under the fostering care of Mr Gladstone and Dr Cullen, not only have agrarian assassinations been quadrupled in Ireland, but mob law is being established in England.* Nor is mob law confined to Greenwich. Nearly the same thing exists in the House of Commons. The Ultramontane members appear to have taken the example of their countrymen of St Giles, and have organised themselves into a regular band of rioters, who yell and howl down every Englishman who dares to advocate the inspection of nunneries, or to support a resolution not agreeable to them and their priests. Who, after these facts, will deny that Ultramontane ascendancy under our present precious set of rulers is going ahead apace?"

In May, 1870, Mr Gladstone induced the House to recall the motion of March 29th. In the course of his speech he said :—

"I freely grant, when we have in the Emancipation Act of 1829 a distinct enactment affecting the existence of monastic institutions, that very fact is, in the nature of a presumption, in favour of Parliament considering the question. . . . *I should be desirous of associating myself rather with those who doubted whether it was desirable to maintain the prohibition con-*

tained in the Emancipation Act." (Hansard, col. 2, May 2, 1870.)

On May 6, 1870, Mr Gladstone's Home Secretary admitted that lotteries were illegal, and "that some of the Roman Catholic lotteries were conducted in a manner that had a tendency to promote a spirit of gambling," yet that "he did not think it was the duty of Government to take the same steps which they would do if the more immediate object of (these Romish) lotteries were gambling instead of the promotion of charitable objects." In plain words, as the debate showed, the Government enforced the law against all kinds of illegal lotteries, *except Romish ones*; these they shielded.

Mr Aytoun inquired whether he rightly understood Mr Gladstone's Home Secretary to say "that it was within the power, and consistent with the duty of his office, to determine when the law, as laid down in a particular Act of Parliament should, and when it should not, be enforced." The Home Secretary actually replied that Mr Aytoun "had put a very accurate interpretation upon his language." (Hansard, col. 357, May 6, 1870.)

In June, 1870, Mr Gladstone's Government revoked the exclusion of Romish priests, Jesuits, and Friars from the Government Council at Malta. (Protestant Alliance Paper, July 1, 1870.)

July, 1870.—Mr Gladstone's Ministry brought in the

Irish Glebe Loan Bill very late in the session of 1870, although Mr Gladstone confessed that it "might easily have been introduced at an earlier period." Mr Maguire, a Roman Catholic M.P., practically admitted that the object in so doing was to *prevent the Protestant Public having time to send up Petitions against it*. In this manner various measures were passed after Members had left town, or had become wearied and exhausted by incessant watchings. This Act gave a very large endowment to Romanism in Ireland, since doubtless its provisions would be so applied as to assist in the building and extending of convents and monasteries, should it be made out that any of these places constituted a dwelling-house for a priest. It obtained the Royal Assent on August 10th, 1870.

In September, 1870, H. M. S. "Defence" arrived at Civita Vecchia, having on board 450 soldiers. The captain landed, and went to Rome to deliver despatches from Mr Gladstone's Government. He had an audience of the Pope. The *Vatican* affirmed that the "Defence" had come prepared to receive the Pope on board, and convey him to Malta. (The Roman Correspondent of the *Pall Mall Gazette*, quoted in the *Rock*, Sept. 6th, 1870.)

On November 23, 1870, Mr Gladstone liberated certain Fenians, confined in Portland Prison. One of these, Luby, was convicted of treason-felony at Dublin in November 1865, and sentenced to twenty years' penal servitude. Another,

O'Donovan Rossa, was convicted of the same offence on December 9, 1865, and sentenced to penal servitude for life. He was the advocate of arson and murder, and the organiser of dynamite outrages. These two men, together with Devoy, Sheridan, Egan, and others, making some twenty-five in all, were liberated by Mr Gladstone, who stated that he thought the release of these R. C. Fenian convicts was "*perfectly compatible with the paramount interests of public safety.*" * (*Times*, June 7, 1887. See also Gladstone's Almanack, September 7.).

Mr Gladstone's Secretary for the Home Department, admitted that—

"The Irish Fenian prisoners lately confined at Portland . . . were kept separate from other prisoners . . . *the labour to which they were put was of the lightest kind assigned to prisoners*; but their frequent insubordination, and consequent punishment, made it very difficult for the Government to obtain any work from them . . . [yet] they received more letters than the other prisoners . . ."

* The Fenian oath was read before the House of Commons in 1867, and contained such language as this:—"I swear by the Almighty God, by the blessed and Holy Prayer Book of my Holy [?] Church, by the Blessed Virgin Mary . . . to fight till I die, *wading in the fields of the red gore of the Saxon tyrants*, for the glorious Cause of Nationality; and when *the English Protestant robbers shall all be murdered*, we shall then embark for and take England, and shall wade in the blood of all Orangemen and heretics who do not join us and become one of ourselves."

Such was the oath taken by the men whom Mr Gladstone thought it was perfectly safe to the public to set free.

He also stated that *the Government had released these Popish ruffians before their time had expired, had given them each £5 pocket money, and had paid their fare, second class, to America!!* (See Hansard, February 1871, vol. 204, col. 165.) How different the treatment these Romish Fenians received to that meted out to Mackay, a loyal and God-fearing Protestant! As also to that meted out to discharged labourers of Woolwich Dockyard, who, in 1870, asked assistance to enable them to emigrate, and were refused by Mr Gladstone's Government. (Let the reader note the paragraph which follows after March 1881.)

In November, 1870, Mr Gladstone himself wrote thus to Mr Dease, a Romish M.P. :—

“Downing Street, Nov. 30, 1870.

“SIR, . . . Her Majesty's Government consider all that relates to the adequate support of the dignity of the Pope, and to his personal freedom and independence in the discharge of his spiritual functions, to be legitimate matter for their notice. *Indeed, without waiting for the occurrence of any actual necessity*, they have during the uncertainties of the past few months taken upon themselves to make provision [the sending a frigate to Civita Vecchia] which would have tended to afford any necessary protection to the person of the Sovereign Pontiff . . .”

Mr Kinnaird, a Liberal M.P., remarked that the above letter—

“Supplied topics for deep anxiety, in so much as it . . . conveys the *personal* feelings of Mr Gladstone . . . For his Government to desire the maintenance in dignity of a power necessarily

antagonistic to a Protestant throne, unless that throne bows to its decrees, and thereby ceases its own protest for independence, is, I think, a subject for anxious thought on the part of the country."

The *Daily News*, as quoted in the *Irish Church Advocate* of January 2, 1871, said :—

"Many will not easily be reconciled to the doctrine that the independence of the Pope's spiritual functions is a matter that concerns H.M. Government. They will ask what Mr Gladstone can possibly have to do with the Pope's spiritual functions . . . *His letter is as favourable to the memorialists as if the first Minister of the first Catholic State in the Europe of the present day had penned it.*"

December 8, 1870.—The following appeared in the *Standard* of February 8, 1871 :—

"SIR,—A letter purporting to be from the Pope to Mr Gladstone, is being circulated privately, and a copy has been sent me. The Pope in it thanks Mr Gladstone 'for the eminent services rendered by you to us, and to that holy religion, the interest of which it is our chief duty to advance.' It goes on to say that the Pope had been apprised 'of the dexterous manner in which the English sectaries and Scotch politicians, though inimical to each other, have, *mainly by your influence*, been induced in your National Council to combine for the present weakening and eventual destruction of our ancient enemies—the pretended Churches of England, Ireland and Scotland.' It thanks Mr Gladstone for having raised so many Roman Catholics to the peerage—for having raised to an important post in Ireland a near relation of Cardinal Cullen—and for his intention 'to receive into the Council Chamber of your Cabinet our trusty and well-beloved son, William Monsell, *of the Kingdom of Ireland*'; and in conclusion bestows upon Mr Gladstone the Apostolic blessing

"The copy before me purports to be testified to by 'Daniel Gilbert, V.G., John Rowse, D.D., Archbishop's House, 8 York Street, Portman Square, Dec. 8, 1870.'"

"A note is added to the effect that 'the publication of the Brief of Nov. 25, 1870, would at the present time be productive of much harm and disaster, and that it should be communicated, if at all, exclusively to the faithful.' The note bears the signatures of Cardinal Cullen, the Duke of Norfolk, Lord Petre, Lord O'Hagan, Mr Monsell, Sir George Bowyer, and Mr Hope Scott, Q.C., and is dated Stafford Club, Dec. 21, 1870."

"Now, sir, if this letter be a forgery, then it is right that these gentlemen, whose signatures are so unwarrantably being used, should have an opportunity of repudiating it. On the other hand, if the letter be true, the sooner the electors of England and Scotland know of it the better.—Your obedient servant,

A PLAIN ENGLISHMAN."

"Pall Mall, Feb. 7, 1871."

Dr Manning's secretary, as might be expected, said "that the document was an imposture"; but he took no notice whatever of the significance of the signatures in the appended note, which remained unrepudiated.

In December, 1870, Mr Gladstone appointed Monsell, a Roman Catholic pervert, as Postmaster-General. This appointment took place immediately after the acquisition by the Government of all the telegraphic communications of the country. Connected with the post was immense patronage. (*Standard*, January 10, 1871.)

In 1870, Mr Gladstone's Government passed laws conceding to the Romish Hierarchy in the Colonies extensive privileges as to the possession of landed property; and

interfering, as in Trinidad, with the law of marriage so as to perpetuate concubinage, and encourage immorality. (Protestant Alliance Paper, p. 5, Session of 1874.)

1871.

On January 13, 1871, the *Morning Advertiser* thus wrote :—

“ We have received a letter referring to the incarceration in Winchester Gaol for 15 months, with hard labour, of Mr G. Mackay, for selling the *Confessional Unmasked*. Mr Mackay, it appears, had given three out of a series of five lectures (August 22-24, 1870) in the town of Lymington, on Popery, when his lectures were stopped by the Mayor, a Roman Catholic, and he was prosecuted and convicted for selling the pamphlet in question . . . which was simply, as far as we know, a reproduction of certain things taught by Roman Catholic priests to those who are intended to deal with Roman Catholic women in the Confessional. The passages given are passages from Roman Catholic books of instruction [used in the training of Roman Catholic students at Maynooth] . . . The sentence upon Mr Mackay appears to us to be both illogical and arbitrary, and more worthy of the dispensation against which United Italy has just risen in newborn liberty . . . than of the institutions and traditions of free Protestant England.”

Petitions signed by many thousand persons were forwarded praying for inquiry into Mackay's case, with a view to his release ; but Mr Gladstone's Government declined to act. One of Mr Gladstone's constituents wrote to him saying :—

“ That to allow Mr Mackay to remain in prison, under the peculiar circumstances connected with his trial, was an act of deep

injustice, *especially when Fenian prisoners who would dethrone Her Majesty have been liberated, and that with a bonus.*"

Mr Newdegate, on August 8, 1871, brought the matter before the notice of Parliament. He concluded his speech with these words:—

"Mackay, who is now in prison, is a poor man, and his friends believed and hoped that the power of remission would be exercised in his favour, the more so after Sir Thomas Henry decided that *the illegality* of the pamphlet which Mackay had sold was so *questionable* that it should be referred to the superior courts of law. But the Home Secretary, *who is ready to remit the punishment of* [Roman Catholic] *murderers*, is so bitterly adverse to the refutation of these Romish doctrines that he is deaf to every solicitation of mercy, and determined that this sentence shall be pursued to its bitter extremity."

Mr Gladstone's Home Secretary, in replying, said "there was no ground for his interference;" and so Mackay, the Protestant lecturer, was allowed to linger in gaol for fifteen months. (Hansard, col. 1176, August 8, 1871.)

On, or about, January 17, 1871, a Roman Catholic reunion meeting was held in the Town Hall, Birmingham. The Roman Catholic Bishop Ullathorne moved a resolution denouncing the invasion of Rome and the Pontifical States as a "sacrilegious usurpation of the Temporal Power of the Sovereign Pontiff," with the usual *et ceteras*, and winding up, amidst loud cheers; by further moving that a copy of the resolution be sent to the Prime Minister, Mr Gladstone. Mr R. Berkley, jun., in seconding the resolution, said:—

"If Mr Gladstone was as good as his word he would exercise his great influence to secure the spiritual independence of the Holy See, and he would find no other means of doing so than by securing the temporal independence also." (See "Mr Gladstone and the Birmingham Protestant Association," p. 8, No. III.)

In February, 1871, Mr Gladstone voted against a motion that a copy of his pro-Popery letter to Mr E. Dease, the member for Queen's County, should be laid before the House. "He adhered to the proposition it contained." (Hansard, col. 649, February 21, 1871.)

On March 17, 1871, Mr Gladstone voted, as usual, against a motion for an inquiry being made into Conventual and Monastic Institutions. (Hansard, col. 179, March 17, 1871.)

On April 4, 1871, Mr J. B. Smith, on behalf of the Glossop Protestant Defence Society, in a letter to Mr Gladstone, recounted various actions which awakened strong suspicions of his being a Roman Catholic: amongst others *"his acceptance of a co-trusteeship with a Roman Cardinal for the using of vast funds to spread Popery in England."* For, according to the *Rock*, the late Mr Blundell, of Ince, a few years before disposed of the sum of £200,000 for promoting the spread of Romish doctrines and dogmas in England; and had placed this sum, solely for that purpose, under the control and management of two trustees, viz., Cardinal Weld, of Rome, and the Rt. Hon. W. E. Gladstone. To Mr Smith's letter the following reply was received:—

"10 Downing Street,
Whitehall, 10th April, 1871.

"SIR,—In your letter of the 4th inst. . . . you allude to Mr Gladstone's acceptance of a co-trusteeship with a Romish Cardinal, for the using of vast funds in efforts to spread Romanism in England. May I inquire the meaning of this passage, and ask whether you possess any evidence of its truth?—I am, Sir, your obedient servant,

ALGERNON WEST."

To Mr Gladstone's Secretary, Mr Smith thus replied on April 11, 1871 :—

"SIR,— . . . I would respectfully submit that *you have no right to evidence in support of a statement, unless that statement is denied.* DOES MR GLADSTONE DENY IT?—I am, Sir, your obedient servant,

T. B. SMITH."

No answer was returned by Mr Gladstone. The tenor of Mr Gladstone's inquiry of April 10, and his after silence, appears to give his own confirmation of the truth of the allegation made. An allegation more damaging to his character it is impossible to conceive.

On February 27, 1871, during the debate on the Ecclesiastical Titles Act Repeal, Mr Charley, M.P., said :—

"An opinion was gaining ground out of doors that in his efforts to 'subdue and subjugate and break down' the will of the people, Archbishop Manning had a willing ally in the Prime Minister of England. When a question was put to Mr Gladstone, whether he had lately become reconciled to the Church of Rome *why did he shuffle with the question*, instead of giving it a straightforward denial like an Englishman, if it were not true? Would he were a member of the Church of Rome, for then he could not do half the evil he had done to Protestantism as a

[professed] member of a Protestant Church." (Hansard, col. 787, February 27, 1871.)

On April 20, 1871, Mr Murphy, when peaceably lecturing in his own hired hall at Whitehaven, was savagely attacked by an Irish mob. This brutal mob marched into the town, a distance of some five miles, and went straight into the hall half-an-hour before the time of meeting. It dragged Murphy down six flights of steps, stoned him, trampled on him, bespattered the walls with his blood, and left him for dead. After lingering in great pain for a few months, he died from the injuries received. Some of his Popish murderers were tried, and sentenced to imprisonment, but *before* their short sentence expired, Mr Gladstone's Government interfered, and released them from prison, just as it had done six months before to their Fenian co-religionists in Portland Gaol.

The *Morning Advertiser*, referring to Murphy's murder, said :—

"Either owing to the political necessities of Mr Gladstone, or some deeper and more mysterious cause, we are now living in this Protestant country under Romish intimidation . . . The meetings and processions of Romanists are *not* stopped by the Executive, but the commemorations of Protestants are."

The *Standard* said :—

"There may be differences of opinion as to the wisdom of Mr Murphy's proceedings, but if he or any other man cannot deliver a lecture within the walls of some private building (to which

people need not go if they choose) without the risk of being mobbed and murdered, the boasted liberty of England is not worth much." (*Standard*, April 24, 1871.)

The *Daily News* observed that :—

"The death of Murphy was an event disgraceful to our social position, and under every aspect deplorable." (*Daily News*, March 14, 1872.)

May, 1871.—Mr Gladstone, on Mr Miall's motion for the Disestablishment of the English Protestant Church, termed the Church of Rome "*the wise communion of the Latin Church.*" He also intimated a decided inclination to give free scope to "Latin" usages, and Ritualistic opinions, when he added :—

"Yet, undoubtedly, the temper in which our divisions are handled has reached a degree of excitement and almost intolerance which has resulted in constant efforts to bring them to the issue of judicial sentences, aiming at a compulsory enforcement of *usages* or *opinions* in a manner, and to an extent, which is calculated to greatly darken the future prospects of the Church." (*Record*, May 10, 1871.)

On June 16, 1871, Mr Gladstone voted against the "provisions of the Lottery Acts being impartially enforced by H. M. Government against illegal lotteries, *irrespective of their objects*, in all parts of the United Kingdom." The debate showed that Mr Gladstone's vote told directly in favour of the aggrandisement of the Church of Rome. (Hansard, vol. 207, col. 171.)

In 1871, Mr Gladstone's Government constituted the

Romish Bishop in Trinidad a body corporate, in whom Roman Catholic church property should be vested—and yet repealed a similar arrangement in connection with our Protestant Church in that island. (See Returns presented to House of Commons, June 27, 1873.) This favouring of Rome, and denying equality to the Church of England, Mr Gladstone's Government called "religious equality in Trinidad."

In July, 1871, Mr Gladstone repealed the Ecclesiastical Titles Act of 1851. In the course of the debates Mr Gladstone said:—"He was himself one of the strongest opponents of the original [Pro-Protestant] enactment." (Hansard, col. 1960, June 13, 1871.) By the repeal of this Act the Romish Church is placed in a more favourable position than that of any other ecclesiastical body in the kingdom. For example, if the Wesleyans appointed a person who assumed the title of Bishop of London it would be illegal.

On Feb. 13, 1871, the Religious Disabilities Abolition Bill was brought in by various Romish Members. Its object was to repeal certain Protestant safeguards, and to open the offices of the Lord Chancellor of England and of the Lord-Lieutenant of Ireland to Papists; also to legalise Monastic institutions and the existence of Jesuit and other religious orders, and bequests for superstitious uses. Mr Gladstone's Home Secretary spoke in favour of the

measure, and of every proposal in the Bill, except that in reference to the Lord Chancellor. The Bill, however, was for a while withdrawn. (*Press and St James's Chronicle*, April 27, 1872.)

On 27th March, 1871, Mr Gladstone's Government brought into the House of Commons the "Prison Ministers Bill." Its object was to *compel* magistrates and other prison authorities, under a severe penalty, to appoint Popish priests as chaplains to *every* prison in the kingdom which might have ten R.C. prisoners. The salaries, the premises, the furniture, the Mass appurtenances were to be provided out of the public rates! It was computed that this would have cost the country an endowment to Popery of £40,000 a year. On account of the opposition, the Government withdrew the Bill—for a season.

In August, 1871, Mr Gladstone strongly opposed Fawcett's Irish Bill, which gave religious equality in matters of education.

Replying to Mr Gladstone, Mr W. Vernon Harcourt said :—

"I have listened to Mr Gladstone's speech with the deepest regret . . . he has fired the whole six barrels of his ultramontane [Jesuit] revolver in the faces of those who supported Mr Fawcett's Bill." (*Times*, August 3, 1871.)

The *Presbyterian*, the organ of the Free Church party, in commenting on Mr Gladstone having frustrated Faw-

cett's Bill for the abolition of all religious tests in Trinity College, Dublin, said :—

“There are circumstances in connection with the conduct of (Mr Gladstone's) Government which cannot but give rise to uneasy suspicions on the part of all true friends of religious freedom and equality . . . it is impossible to read Mr Gladstone's *painfully ambiguous speech* without feeling a strong suspicion that an attempt will be made to secure religious equality in the higher education of Ireland on the principle of levelling up ; as a protest against which Mr Gladstone's supporters were returned to Parliament . . . the policy hinted at is one which the people of Scotland, at least, will not tolerate for a single moment . . . Scotchmen will not easily acquiesce in the new doctrine that *political justice is to have one meaning in dealing with Protestants, and a very different meaning in dealing with Roman Catholics.*” (*Presbyterian*, September, 1871.)

In August, 1871, at the very close of the session, when the House was empty, Mr Gladstone's Government introduced and carried in eleven days a Bill entitled “*Reductio ex capite lecti.*” The title of the Bill prevented its nature being understood. *During all its stages in the House of Commons no report of it was made in the newspapers*, and every stage was passed at a very early hour in the morning, when the House was empty. This Bill abolished the whole law of Mortmain, and deprived Scotland of her most important safeguard against the accumulation of property for superstitious purposes, in the form of bequests on death-beds, made under undue priestly or other influence. Mr Newdegate, in his speech of Feb-

ruary 26, 1869, made remarkable statements showing how Romish priests get money from the dying. (Hansard, Aug. 14, 1871.)

In 1871, Mr Gladstone's Government interfered with the Italian Government on behalf of Popery, as regards the Pope's residence, monastic property, Peter's pence or the Papal Treasury, Jesuit students, etc., etc. (See Despatches laid before Parliament in 1871.)

1872.

On March 23, 1872, the *Press and St James's Chronicle* thus wrote about the burial of Mr Murphy :—

“On Monday last the remains of the late William Murphy were interred in the Old Cemetery, Key Hill, Birmingham. At one time the concourse of persons assembled in the streets is said to have numbered 40,000. *The mourners, and particularly the widow of the murdered man, were grossly, and even obscenely, insulted by crowds of Irish Roman Catholic women and men.* A riot was prevented by the surveillance and interposition of the police. What was William Murphy's offence? He was a fearless, outspoken Protestant, who obeyed the law. Who were they that thus outraged decency at the burial of his remains? They were priest-taught, priest-directed Roman Catholic Irishmen. They rejoiced at his death; and would have trampled his dead body in the streets of Birmingham, as did their brethren the living body of their victim at Whitehaven. There is manifested in these proceedings a diabolical spirit of hatred and malice, subversive of all morality and decency. The principal blame lies not with these infuriated mobs, but with those who have taught them; those who profess to have control over them, the Roman Catholic priests. If a Roman Catholic, obnoxious to Protestants, were being buried, it is morally certain that English-

men would not insult the mourners, and cry for vengeance even at the grave. These ignorant and brutal Irishmen confer an unintentional honour on the dead, they acknowledge his power. He was honest and earnest, and these are, after all, sterner virtues than prudence and discretion. Out of William Murphy's life and labours some important lessons may be learned. Are the principles of English law and freedom to succumb before Irish mobs in England? Are magistrates to be tolerated who fear to protect a subject of the Crown in the lawful exercise of his unquestionable rights? *Is a Home Secretary, who, asked for the means of protecting life, and refuses to give it, to be exonerated from blame, when death indirectly follows as a consequence of such refusal?* These are some of the topics to be considered. More than a year ago, we explained the law in William Murphy's case, and forecast the possible consequences of Mr Bruce's conduct. They unfortunately have been literally fulfilled. The Home Secretary's pusillanimity has weakened the respect for law, and encouraged violence against free discussion."

In 1872, Mr Gladstone appointed Mr Montague Bernard to a seat on the Judicial Committee of the Privy Council, just on the very eve of the Council pronouncing judgment upon the doctrine of the so-called "Real Presence" as held by Mr Bennett, a Ritualist. At such a juncture this was a most flagrant appointment, and clearly made in the interests of Mr Bennett. For, firstly, Mr Bernard was an extreme High Churchman and a contributor to the *Guardian*, and believed to have pronounced views in favour of the very doctrine on which he was about to pronounce judgment; and, secondly, Mr Gladstone had acted as Bennett's champion when, years before

(according to the *Rock*) his semi-Romish doings were exposed in Parliament by Mr Horsman. Yet, further, Mr Gladstone had evidenced his own sympathy in the Real Presence doctrine by the fact of having privately assisted Archdeacon Denison with his advice, when the latter was tried before the Spiritual Courts and condemned for holding that same Romish doctrine; as the reader will see by referring back to the year 1856.

In July, 1872, Mr Gladstone stated:—

“That there were provisions of the law which are directed against certain orders [the Jesuits] of the Roman Church . . . but the non-enforcement of the law having been endured for forty-three years, he failed to see why it could not be endured a little longer.” (*Times*, July 24, 1872.)

July, 1872. Mr Gladstone's Government had, as it was asserted in Parliament, illegally appointed Mr C. Jervoise its diplomatic agent to the Pope. On the 30th of July, Mr Monk therefore called the attention of the House to *the deception practised in reference to this Mission*, and which was calculated to mislead Parliament into the belief that no money vote was required. Similar deception was afterwards, in 1885, practised in connection with Mr Errington's Mission to the Pope. (Hansard, July 30, 1872.)

On August 8, 1872, the Rev. R. O'Keefe, a Roman Catholic priest fighting against the tyranny of Cardinal Cullen, wrote to Mr Gladstone; he closed his letter thus:—

"I laughed at Cardinal Cullen's attempts to degrade me before I committed a fault, but when the Prime Minister of England *allows public boards to degrade me, after being informed I got no trial*, I submit to my fate, and content myself with praying that Almighty God may open the eyes of the blind. Lynch law has failed to strike me down when my assailant was a minister of the Church, but when a minister of the State inflicts the blow, I readily bite the dust. *Other tyrants I can fight and conquer, but if a Prime Minister of England will use might against right,*

'Oh ! it is excellent
To have a giant's strength, but it is tyrannous
To use it like a giant.'

"Callan, Ireland, August 8, 1872."

With reference to this case, Cardinal Cullen, *under a Papal rescript*, pronounced judgment on O'Keefe, without trial ; and actually *two public departments of the State proceeded to enforce his decision, and condemned O'Keefe without hearing his defence*. That rescript, of course, had no force or validity within the Queen's realm, yet Mr Gladstone's Romish Lord Chancellor of Ireland pleaded in the law courts that *the Pope's rescript was legal, and gave him direct jurisdiction within the British dominions !*

In October, 1872, Mr Gladstone's Government interfered with the due course of law in preventing a Romish priest named Jansen being tried for smuggling four and a-half pounds of tobacco, and thirty-one pounds of cigars liable to £23 duty. The judge before whom he was

brought protested against the interference. (See *Daily Telegraph*, October 29, 1872.)

On January 2, 1873, the *Pall Mall* concluded an editorial article upon the subject, "Why is Mr Gladstone hated?" as follows:—

"Having thus rejected the *Spectator's* reasons why Mr Gladstone is hated, it is only right that we should offer our own explanation of why he is distrusted and disliked . . . most of our objections will be founded on *certain tendencies of ecclesiasticism* . . . its impatient despotic temper, its too ingenious subtleties . . . its intellectual unscrupulousness, *the facility for which it imposes untruth for truth on the mind of him who is given over to its influence*, and the mischief which the domination of such a spirit naturally brings into the daily work and the practical life of a nation." (Quoted in "*Potter's Startling Facts*," p. 17.)

In February, 1873, Mr Gladstone introduced his University Education (Ireland) Bill. To meet Romish ecclesiastical prejudices he excluded moral philosophy and modern history, and actually permitted students to proceed to a degree, even though they adopted "any particular theory in preference to any other received theory." He further gave "the Council of the University power to *question*, reprimand, or punish by suspension, deprivation, or *otherwise*, any professor, teacher . . . in the University who . . . may by word of mouth, writing, or *otherwise*, be held by them to have wilfully given offence to the religious convictions of the University." (Hansard,

col. 378, Feb. 13, 1873.) This savoured of the Inquisition indeed !

A writer in the *Daily News*, said :—

"The Irish R. C. Hierarchy . . . will gladly accept a scheme which hands over the National University of Ireland to their supreme guidance and control." (*Daily News*, Feb. 18, 1873.)

With reference to this Bill, Mr Chichester Fortescue, a Liberal, said *it would in a few years give the Roman Church in Ireland complete control of University education.*

Mr Fawcett, a Liberal, said :—

"It was evident Mr Gladstone had devoted much labour to the measure."

And after referring to the fact that Cardinal Cullen threatened to exclude from the Sacraments any who attended the Queen's Colleges in Ireland, Mr Fawcett added :—

"Was there ever a more cruel, cowardly, and inhuman denunciation uttered ? . . . *This cruel and cowardly policy*, he regretted, *had been aided and abetted by a Liberal Government.* . . . The Council (of the new University) would have to carry out provisions which would exclude almost every branch of learning . . . Never before were such propositions brought forward by any Government, even in the most despotic country, as those proposals to exclude certain subjects from the University curriculum, and to impose the most degrading censorship ever thought of upon the professors . . . Surely you are never going to pass a Bill by which the teaching of modern history, moral and mental philosophy is prohibited ?" (*Times*, March 4, 1873.)

Mr Horsman, a Liberal, said :—

“I think it is a pity the Government did not follow in the footsteps of Sir G. Grey and Lord Mayo, whose communications with R. C. prelates were *open and above board* . . . No one can read this Bill without seeing in every clause evidence of confidential communications and understandings. *The gagging clauses*, which have aroused such strong comment, *were not the work of any Protestant draughtsman*. They, with other parts of the Bill, bear evidence of a joint workmanship . . . The Bill deserves the description given of it by Mr Fawcett, that its effect, as framed by Government, would be to place all higher education in Ireland in the hands of the priests . . . The Bill has been framed rather with a view to conciliate the R.C. Bishops than of advancing the true interests of education . . . I never had any sympathy with the No Popery cry, but I draw a distinction between Roman Catholicism as a religion and Roman Catholicism as a policy. When it ceases to be a creed, and becomes a statecraft, then I am justified in dealing with the aggression of the Roman Catholic priesthood and their denial of the supremacy of the State.”
Times, March 7, 1873.)

The *Times*, referring to remarks made by the *Edinburgh Review*, said :—

“In presenting his Irish University Bills, Mr Gladstone is declared to have fully redeemed the pledges he had given to the Irish Catholic party; but what is this Irish Catholic party, according to the Reviewer’s own account of it? On the page immediately preceding that where credit is taken for Mr Gladstone for having fulfilled his pledges to the Irish Catholics, we find it thus written:—‘The *pretensions put forward* of late years, with increasing strength, by the ultramontane clergy and their adherents, *are, in truth, inconsistent with all civil allegiance*. No man can serve two masters. They are avowedly the subjects of Rome, and the Pope is their sovereign. They

claim for this principle the sanctity of a religious doctrine. We hold it to be simply a political usurpation in the disguise of a religious doctrine; but, whatever it may be, it is a doctrine which no considerations will ever induce the people of this country to submit to, because it is opposed to the first principles of national independence, civil equality, and constitutional freedom !'

"It was, then, by the Reviewer's own showing, to the party whose principles are 'inconsistent with all civil allegiance'—who are the subjects of the Pope—who are political usurpers—who hold a doctrine opposed to the first principles of national independence, civil equality, and constitutional freedom, that Mr Gladstone gave a pledge, and whom he sought to please.

"What more do we want to condemn the Irish University Bill—to prove that it was no 'inconsiderable dispute' which led to the late ministerial crisis?" (*Times*, April 23, 1873.)

In March, 1873, so wrote Lord R. Montagu, M.P. :—

"During the debate on the second reading of the Irish Education Bill, Cardinal Manning was in constant attendance in the House of Commons, and was continually receiving notes, in pencil, from Mr Gladstone. One of these was shown to me. It was written in very friendly terms, and spoke of the embroglio which the debate had got into . . . Manning then told me that he had advised Gladstone to give appointments to Mr James, Mr W. Vernon Harcourt, and to Dr Playfair, '*in order to do away with the suspicion of Mr Gladstone's Catholic tendencies.*'" (Lord R. Montagu, M.P., *English Churchman*, p. 289, June 11, 1885.)

In March, 1873, Mr Gladstone presented £50 from the Royal Bounty Fund to the Rev. S. Baring-Gould, for the purchase of books necessary for the prosecution of his work on the lives of the saints, in which he speaks of the "miserable apostacy of the so-called Reformation," and

exalts the order of the Jesuits. (See *Pall Mall*, March 21, 1873; *Guardian*, March 26, 1873.) The Roman Catholic *Tablet*, of July 27, 1872, in a notice of a first volume of this book, observed :—

"It is almost impossible to believe when reading these lives that they are not written by a Catholic."

And *Catholic Opinion* of January 18, 1873, said :—

"We cannot but marvel at the Providence of God . . . whereby He uses the ministration of those outside the visible fold, in order gradually to leaven with Catholic doctrine thousands who would never have read a Catholic book, or listened to a Catholic priest."

In May, 1873, the *Gazzetta d'Italia* complained of the attitude which the representatives of Mr Gladstone's Government, in Italy and at the Vatican, had taken up with regard to the religious corporations in Rome. The *Gazzetta* thought it a shame that Great Britain should forget its traditional policy to *pay court to the Pope*, and hoped that Parliament would interfere in the matter.

In June, 1873, the Father Provincial of the Jesuits in England thus wrote to Lord R. Montagu, M.P. :—

"My own opinion is that if Home Rule can be gained, it would certainly be a great step towards the destruction of Protestant ascendancy; and from what I have heard, I imagine that Mr Gladstone and Lord Granville would not feel themselves bound to oppose it, if they saw sufficient earnestness in the cry for Home Rule." (Recent Events, p. 112.)

In July, 1873, Mr Gladstone opposed a Bill brought

in for the official inspection of monasteries and of convents, in many of which women are immured for life. (Parliamentary Debates, July 2, 1873.)

1869 to 1873.—During these years, whilst Mr Gladstone was in power, a reduction of the grants was made in several of the Colonies to the Church of England and other denominations. On the other hand, the recognition and endowment of the Church of Rome was authorised in many places where it had not been endowed before; and in the endowments already existing, an increase was sanctioned. (Hansard, July 15, 1873, and Parliamentary Returns, No. 269, 1871; No. 259, 1873.)

1874.

On March 14, 1874, Lord R. Montagu, M.P., wrote to Cardinal Manning :—

“Perhaps your Grace will let me hear whether Mr Gladstone has been to see you, and what he thinks of speaking in favour of Religious Education in Ireland in such a way as to force the Nonconformists to drop off from him . . .”

The Cardinal replied :—

“I saw Mr Gladstone at his house last week. Nothing definite passed about education; but what was said was in the sense of maintaining Denominational National Schools.” (*English Churchman*, June 11, 1885.)

In July, 1874, Mr Gladstone, being then out of office, opposed to the utmost of his power the passing of Disraeli's Public Worship Bill, which was introduced for the pur-

pose of checking Romish practices in the Church of England.

His speech against the measure was distinguished for its extreme hostility; and the Resolutions proposed by him proclaimed "that *free licence should be given to Romish innovations.*" So spoke Sir W. Vernon Harcourt.

To strengthen his case, Mr Gladstone, in one of his speeches, actually *quoted in Latin a passage from a Roman Canonist, Van Espen.* Sir W. V. Harcourt thus replied:—

"They were told that the resolution could not be accepted because it was contrary to the opinion of the Canonists The principle of the Reformation and constitution of this country had been founded upon a repudiation of the doctrine of the Canonists. The Canon Law was fulminated from the Vatican. It was the law of Ultramontanism, and was adverse to the principles of the National Church in every country in Europe. It was the law which, in order to found the Reformation, it was necessary to repudiate To hear a Canonist quoted as an authority against the legislation of Parliament was enough to make the bones of Lord Coke turn in his grave The relations of the Bishops were to be governed upon one proper consideration of the law of the Queen." (*Times*, Aug. 1, 1874.)*

* In a letter to the *Times*, Sir W. V. Harcourt wrote:—

"I know that Ultramontanism is struggling in the nineteenth, as it did in the sixteenth century—in England as it is in the rest of Europe—for supremacy over the civil powers. I earnestly hope that the statesmen of the reign of Victoria will have the wisdom and the courage to *crush* it as they did in the days of Elizabeth."

It would be well if Sir W. Harcourt acted out his own words in the matter of Romish Home Rule.

The *Times* termed Mr Gladstone's speech—

"About the most destructive ever made by a man, whose words are really weapons for good or for ill."

The *Pall Mall* said that—

"The resolutions which Mr Gladstone submitted to the House prove to demonstration what many observers of his life, writings and political course have long suspected; that he is a Liberal only because certain consequences of policy to which the Liberal party is committed will, if followed out with reserve, *lead to the triumph of Sacerdotalism.*" (*Pall Mall*, July 21, 1874.)

It should be remembered that, on account of Mr Gladstone's persistent opposition, the Episcopal Veto was introduced into Mr Disraeli's Public Worship Bill, otherwise the measure could not have been carried that session. This Veto has enabled sympathising Bishops to save Ritualistic law-breakers from being prosecuted.

In October, 1874, Mr Gladstone brought out his "Vatican Decrees," in which to the world generally he seemed to pose as, after all, a good Protestant; but in real truth the pamphlet was written (so Cardinal Manning informed Lord R. Montagu, M.P.) to avert the storm which had already begun to brew against him on account of his Romish tendencies. The correctness of the information given is confirmed by p. 56 of the pamphlet, if it be read between the lines, and by p. 61, which states that of what had been done "he regretted nothing, he recanted nothing." Indeed, how is it possible to reconcile Mr

Gladstone's description of the Jesuits as "the deadliest foes that mental and moral liberty have ever known" (p. 58), with the fact, that in the previous Parliament he advocated the removal of all, *even of Jesuit disabilities*, from the Catholic Relief Act of 1829. Mr Gladstone's actions belie his words. (See *English Churchman*, June 11, 1885.)

With regard to this pamphlet, the *Northern Whig*, an ultra-Gladstonian but honest paper, said :—

"*There is nothing distinctly Protestant in the position Mr Gladstone has assumed.*"

Also, Sir G. Bowyer, M.P., a Roman Catholic, writing to the *Times*, in November, 1874, said :—

"Four years have elapsed since the Vatican Council. During that period Mr Gladstone was Prime Minister . . . why did he not call attention to the portentous matters which he has published regarding the effect of the decrees of that Council on the allegiance of H.M.'s Catholic subjects and the serenity of the realm? *Why did he not propose some measure in Parliament calculated to meet the dangers which now alarm him?* During all the time referred to he held his peace." ("Potter's Startling Facts," p. 19.)

On November 6, 1874, the *Rock* remarked :—

"Mr Gladstone, when in London, worships at All Saints, Margaret Street. This is not his parish church, therefore the ritual there may be supposed to be that which the ex-Premier prefers. It is no secret that the ceremonial enacted in that church is of the description designated by Mr Disraeli as the *Mass in masquerade.*" (*Rock*, November 6, 1874.)

1875.

In July, 1875, Mr Gladstone wrote :—

Some “think that bold changes in the law and constitution of the Church in the direction of developed Protestantism would bring within its borders a large proportion of the people, *my own opinion is the reverse of this.*” “*Unhappily* men of no small account announce that they care not for the sign, they must deal with the thing signified. *They desire the negation, by authority, of the doctrine of the Real Presence* of Christ, and of the Eucharistic Sacrifice ; negations which are synonymous with the disruption of the English Church.” “There are even those in the English Church who urge with sincerity, and with impunity, the duty of preaching the Real Absence.” “It appears rather difficult to sustain the proposition that the surplice when used excludes all *the more elaborate vestments.*” “The present position of the *altars.*” (*Contemporary Review*, July 1875, pp. 207, 210, 211, 216.)

From the preceding extract, we infer that Mr Gladstone holds the Pro-Popery doctrines of the “Real Presence of Christ” in the consecrated elements, and of “the Eucharistic Sacrifice,” although these Doctrines are repudiated by the Church of England ; and further, that he approves of those “elaborate vestments” and “altars,” which the highest Court of the realm has declared illegal in the English Church.

1876.

In June, 1876, Mr Gladstone thus wrote :—

“*The Ultramontane [i.e., the Jesuit] System . . . derives its origin by an unbroken succession from Christ and His Apostles . . . It undeniably contains within itself a large por-*

tion of the undivided religious life of Christendom. *The faith, the hope, the charity, which it was the office of the Gospel to engender, flourish within this precinct in the hearts of millions upon millions.*" (*Contemporary Review*, June 26, 1876.)

The Church of England, to which Mr Gladstone *professedly* belongs, speaks of the "System" which *he* so eulogises as "Anti-Christ." Let the reader note that these Pro-Popery words were written two years after Mr Gladstone had sent forth his pamphlet entitled "Vaticanism," in which, for a purpose, he posed as a Protestant.

1877.

In March, 1877, Mr Gladstone wrote :—

"*The visible Church* also claims to be a city widely spread, WITH A FIXED HEART AND CENTRE, if with a fluctuating outline; a mass alike unchangeable, perceptible and also determinate in a sufficient degree for its Providential purpose—the Education of Mankind The Christianity which claims our obedience is *a Christianity* inspired, sacramental, ethical, embodied in certain great historic documents, involving certain profoundly powerful and operative doctrinal conceptions. A great mass and momentum of authority may be pleaded for much that lies beyond the outline I have drawn. *Nearly half the Christian world adopts the entire Roman system.*" (*The Nineteenth Century*, March, 1877.)

1879.

On March 2d, 1879, Mr Biggar, M.P., addressed a meeting of Irish Papists in Bermondsey. He there alluded, as Parnellites so frequently have done, to the impulse

which Fenian outrages gave to Mr Gladstone's Pro-Popery schemes. He said :—

“Physical force was the one thing for which the English governing classes cared. They were moved only by their fears. He did not mean their fears for their personal safety. They knew they had the police and the military to protect them, and they did not fear personal violence. *But it was possible—he would not say probable—that some fine day the democracy would break loose, that the London warehouses and the Lancashire factories would be reduced to ashes, and the shipping in the Thames and Mersey set on fire; and that was an outlook which the English governing classes did not like. He urged all his countrymen to unite in some organisation—he did not care which—and make as much display as possible. They might be few in numbers, but when they remembered the great results which flowed from the determined action of the handful of men at Manchester and Clerkenwell, they could not doubt of their ultimate success.*” (*Times*, March 4, 1879.)

On June 15th, 1879, at a meeting held in Milltown, County Galway, the ticket-of-leave man Davitt said :—

“The organisation to which we have the honour to belong—I mean the Fenian organisation—that organisation disestablished the Protestant Irish Church. *Mr Gladstone himself has admitted that it did.*” (Quoted in *Recent Events*, p. 388.)

In November, 1879, when the proposal was first made of inviting Mr Gladstone to stand for Midlothian, a strong protest against it was made, in the form of a letter to the Electors by Sir J. D. Wauchope, Bart., previously chairman of the Liberal Committee. Sir John appealed to everyone “who valued his Protestant convictions more than his

party inclinations " to oppose Mr Gladstone's return. Sir John said:—"All Gladstone's policy and actions have apparently been adverse to Protestantism, which forms the basis and foundation of all our liberties, both civil and religious" Sir John declared that Mr Gladstone's "Ritualising and Romanising proclivities rendered him specially unfitted to represent a Protestant constituency." Sir John also gave prominence to the fact of *Mr Gladstone being a trustee of the Clewer Convent*, "an establishment conducted on the most approved Romish model by Canon Carter," one of those who "look upon the Reformation as a crime and misfortune."

On November 26, 1879, Mr Gladstone said, in his Midlothian campaign :—

"Down to the year 1865 *the whole question of the Irish Church was dead. Nobody cared for it* Circumstances occurred which drew the attention of the people to the Irish Church. In 1865 I had said it was out of the range of practical politics. Now it came to this—a gaol in the heart of the metropolis was broken open in circumstances which drew the attention of the English people to the state of Ireland, and when, in Manchester, a policeman was murdered in the execution of his duty, at once the whole country became alive to the question of the Irish Church."

On December 30, 1879, Mr Gladstone wrote thus to Mr Irving :—

"In 1865 I denounced the Irish Church in the House of Commons, but saw no preparation in the public mind to enter-

tain the question. The two signal outrages in 1867 [the Manchester Fenian Murders and the Clerkenwell explosion] drew attention to it. That attention was the only thing lacking." (See *English Churchman*, May 7, 1885.)*

Bishop Samuel Wilberforce remarked that Mr Gladstone's project for the abolition of the Irish Church, having been derived from the Clerkenwell explosion, was a premium on assassination and murder. (Harper's "Past Warning," p. 46.) And Mr J. A. Froude spoke of the reason for setting about the Disestablishment of the Irish Church as "a yielding to the revived spirit of 1641 and 1798, and capitulating before rebellion and murder." (See paragraphs following after July 1880 and Feb. 1885.)

* In one of his electioneering speeches Mr Gladstone said:—

"Clerkenwell, sir, was no more the cause of the disestablishment of the Irish Church than when you hear the bell of your chapel ring to call you to public worship, that peal is the cause of your going to public worship. Clerkenwell was simply that which drew attention."

On this Mr Gladstone is *supposed* to have remarked:—

"Ingenious as this was, and accepted as conclusive, there was really no analogy. They forgot what I had added, 'it came within the range of practical politics.' You would not say that by the tolling of the chapel bell, religion came 'within the range of practical,' etc." ("Letters to my Son Herbert," p. 39.)

1874-1880.

1874-1880.—During these years Mr Gladstone was out of office, *and so, too, practically were the Romanists*, as a writer in the *Weekly Register* mournfully regretted. He thus wrote:—

“Lord Beaconsfield succeeded Mr Gladstone on February 21, 1874, now nearly six years since, and during that time he has not appointed one single Catholic to any of the higher posts of honour and emoluments in Great Britain, *they have been rigidly excluded* The same exclusive spirit and system of exclusion has prevailed in every branch of the public service. Not one of his appointment is to be found amongst the diplomatists of Europe, on the Bench, in the Army, the Navy, or in any other branch of the public service.” (*Weekly Register*, February, 1880.)

This is a striking testimony to the Protestantism of Disraeli.

1880.

In the Session of 1880, when Mr Bradlaugh claimed admission into the House of Commons, Mr Gladstone said:—

“We have been driven from the Church ground; *we have been driven from the Protestant ground*; we have been driven from the Christian ground; and now it appears here is to be a final rally upon this narrow and illogical basis of Theism. *That will go whither your Protestantism has gone.*”

In March, 1880, Mr Gladstone said :—

“There is not a bad story told about secrecy which may apply to a vote, and it is not altogether inappropriate now. Sir Walter Scott, when he was asked whether he wrote the *Waverley Novels*, said, ‘*No, I did not; and if I had written them I should have made you precisely the same answer.*’ Now I DO NOT THINK THAT ANYONE CAN SAY THAT A PERSON WHO GAVE THAT ANSWER WAS GUILTY OF ANY ACT OF DECEIT. His answer was, ‘No, I did not,’ with the fair notice that supposing he had written them, that was his answer. I do not see myself how you can object to it.” (Midlothian Speeches.)

Herein Mr Gladstone was in strict accord with the Jesuits, who teach that:—

“Material simulation,—to wit, when anyone does anything not intending to deceive another, but only *to accomplish some end of his own*, this is lawful when there is a *just cause.*”

The “end” in the present instance was how, on Scott’s plan, the Midlothian elector might hide the manner in which he had voted, if inquiry was made *by lying to his landlord.*

In May, 1880, Mr Gladstone, on again becoming Prime Minister, immediately appointed—

As Viceroy of the Indian Empire . a Pervert and Papist.

As Lord Chancellor of Ireland . . . a Papist.

As Lord Chamberlain . . . a Papist.

And afterwards—

As First President of the Land Court . a Papist.

That is to say, he appointed to the most responsible offices under the Crown four men, “who,” on his own admission—

“had renounced their moral and mental freedom, and placed their civil loyalty and duty at the mercy of another,” and who “intend, in case of any conflict between the Queen and the Pope, to follow the Pope, and let the Queen shift for herself.” (Gladstone’s Vatican Decrees, pp. 6, 61.)

Four men who—

“must obey their confessor in the place of God; simply and freely disclose all their concerns to him, and resolve on nothing without his counsel.” (P. 45, School of S. Philip Neri. See also Manning’s “Sermons on Religious Subjects.” Burns, 1873.)

The Presbyterians of Scotland, to their honour, were amongst the first to protest against this abuse by Mr Gladstone of a political trust.

Touching the Viceroy of India, Mr Spurgeon wrote :—

“I deeply regret the appointment of Lord Ripon

Romanism has not changed. It seems a *dangerous infringement* of a great national safeguard to put a Romanist into the pro-regal or vice-regal office." "All our viceroys should be Protestant."

So similarly Dr Parker, of the City Temple, a supporter of Mr Gladstone, wrote :—

"Mr Gladstone has, by this one act, conferred upon Popery greater patronage than could have been given to it by any other man, or in any other way The viceroy goes, as far as religion is concerned, as the representative of the Pope! And Roman Catholics swear allegiance to the Spiritual King first, and to the earthly monarch second The viceroy's whole influence must work in favour of priestcraft and Popery?" (*The Fountain*, edited by Dr Parker.)

Touching the Irish Lord Chancellor, Lord O'Hagan—he passed an Act by which the qualification for service on an Irish jury was lowered, until the jurymen were taken from a class whose ardent sympathy with crime was notorious. (See Lord R. Montagu's letter in *English Churchman*, p. 394, Aug. 13, 1885.)

In 1880, Mr Gladstone, with a complimentary note, granted £100 from the Civil List to the Rev. T. Mossman, D.D., an ultra-Ritualist, "in aid of his labours in the literature of ecclesiastical history." (*Church Review* quoted in *Constitution*, No. 10, 1880.) This Ritualist, whom Mr Gladstone subsidised with public money, was secretly consecrated a Bishop of the mysterious "Order of Corporate Union." He was afterwards expelled from the English

Church Union as having gone too far, even for that Romanising Society, in ordaining in his own house a Deacon as Priest. (See Bishop Mossman's letter in *English Churchman*, p. 119, 1885.)

This Bishop Mossman, in 1884, wrote to the Pope stating that he believed in the Immaculate Conception of the Virgin Mary, and the Infallibility of the Pope, and "praying him . . . to cause us to become (R.) Catholics." Shortly before his death, in July 1885, and *while still Rector of Torrington*, he was openly received into the Popish Church by Cardinal Manning.

In July, 1880, in Parliament, the following extract was quoted from the *Irish World* :—

"The six hundred scoundrels have already made rules to govern debate in their talkative House, which can be sprung upon an Irish talker if he should talk anything disagreeable, and close his mouth for the day or for the entire session. Nothing will bring the ears of the 'six hundred' to 'attention' but the free and *frequent use of dynamite* in England and Ireland. *This is what Mr Gladstone told the world in his speech in Scotland*, and this is what Mr Parnell told the world last week in his speech at Cork." (*Times*, p. 6, July 13, 1880.)

July, 1880.—Mr Gladstone denounced the Bulgarian atrocities, but he never censured the atrocities committed on the loyal Irish by Irish Papists—as, for example, carding a man with an iron comb and scorching him all over. (Hansard, col. 152, July 12, 1880.)

In September, 1880—

“On the recommendation of Mr Gladstone, a pension of £80 per annum was granted to Mrs Hawker, said to be a Roman Catholic, in recognition of the literary services of her late husband, the Rev. R. S. Hawker, of Morwenstowe,”

who, although receiving the pay of the Protestant Church of England, was a concealed Papist, having privately conformed to Romish doctrines and practices “for years.”

“Such hypocrisy, duplicity, and Jesuitism, as Mr Hawker is proved to have been guilty of, are a disgrace to the very name of an Englishman, and should make all honest men blush to contemplate.” (*Standard*, Sept. 17, 1880, and *Morning Advertiser*, Sept. 1876.)

1881.

In March, 1881, Mr Gladstone's Government sanctioned an entirely new code on behalf of the Romish prisoners in Ireland termed “Suspects.” These men were accused of murder, shooting at, inciting to murder, assaulting persons and dwellings, incendiary fires, treasonable practices. Yet will it be credited that this *new code actually gave these Popish law-breakers every comfort and convenience, and literally turned their prison into a social club.*

The Vice-Chairman of the Government Prisons in Ireland, writing to Mr Gladstone's Chief-Secretary, said about these new rules that they “had been *strained to the utmost* in favour of the prisoners, *not alone by you*, but by prison officials.” If the reader will turn to the paragraph following after Feb. 1871, he will find the Popish Fenian

prisoners were at that time also treated with exceptional favour in their prison. (See Report to G.P. Board, 1880, 1881, and Parl. Paper I., Session II., 1882; also "The Irish Landlord," pp. 539, 540.)

On March 19, 1881, the *Universe* stated that the Marquis of Ripon, Mr Gladstone's Romish Viceroy, on—

"receiving a deputation of the Society of St Vincent de Paul at Bombay, headed by the Venerable Bishop Meurin, S.J., said that he took a personal interest in the Society, being himself a member of it."

The object of this Society is ostensibly to benefit the poor, but it is, in fact a religio-political organisation. Frederick Ozanam, the founder of this Society, stated at Florence, in 1855, that—

"Our chief object is not to assist the poor—no, that is for us only a means. Our object is to keep them steadfast in the Catholic faith, and to propagate it among others by means of charity." (Works of F. Ozanam, published by his Society. Vol. VIII. p. 43. Paris: Lecoffre et Cie., 1859.)

This Society has its local, central, and general councils; quarterly meetings, conferences, *fêtes* and pilgrimages; it has passports and circular letters for its members. It adapts itself to all classes and conditions—addresses itself to the scholar, the soldier, the mechanic, the apprentice, the labourer, to the mother and the daughter, and for all of whom it issues a suitable publication. (*Vide* "Les Jesuites," by Charles Habeneck, Paris, 1860, pp. 27 and

28.) The injurious effect of the influence created by the Marquis of Ripon's presence was shown by the number of Protestants who attended the Romish services. In the *Weekly Register*, March 12, it was stated that the R.C. Cathedral, on Christmas Eve, "was thronged by (R.) Catholics and Protestants alike." The same Journal also stated—

"that the Loretto Convent, the only high-class school for girls, contains more than 200 pupils, (R.) Catholics and Protestants."

"It is impossible that our Protestant sovereign can be rightly represented by a Roman Catholic in the Government of Her Majesty's Indian dominions. Such an appointment is inconsistent with the principles of the British Constitution. Her Majesty's subjects render a ready obedience to the Queen, as the representative of their Protestant liberties, the elect of the will of the people expressed through the voice of the Parliament in the successive Statutes, of the Act of Settlement, of the Acts of Union of Scotland and Ireland, and of the Roman Catholic Relief Act. The appointment of a Romish Viceroy, whose primary allegiance is due to a foreign Potentate, is calculated to undermine the stability of the Throne, and is an invasion of the Protestant rights of the nation." (Quoted from the April 1881 letter of Protestant Alliance.)

On March 21st, 1881, the *Daily Express* stated, that at an immense land meeting in Ennis on the previous

Sunday, the chairman, a Romish priest named Kenny, denounced Mr Gladstone as a hypocrite, who, when he disestablished the Irish Church, gave Cardinal Wiseman to understand that he was about to conform to his faith, but that at the last moment, when everything was prepared to receive him, and the altar candles lighted, the Cardinal received a letter stating that he had changed his mind. The *Express* remarked "*that the statement was so remarkable that Gladstone could hardly fail to take notice of it.*" The *Times*, it may be added, had also given full publicity to the alleged fact. (*Times*, of March, 1881.) In a letter, dated Scariff, County Clare, August 29, 1883, Priest Kenny wrote thus in answer to an inquiry:—"I STATED THE FACT BECAUSE I HAD THE HIGHEST AUTHORITY FOR DOING SO." The authority was the Roman Catholic Bishop Coffin of Southwark. However, four years after the meeting, Mr Gladstone, on a post-card, dated "Hawarden, October 12th, 1885," wrote:—"There is not the smallest shadow of foundation for the absurd story told by a Mr Kenny concerning me." We leave Mr Gladstone with Priest Kenny.

On May 6, 1881, the Papal organ, the *Osservatore Romano*, as a proof of the progress of Popery in England, adduced Mr Gladstone's appointment of Lord Ripon as Viceroy of India, and asserted that the attitude of the English Government towards the Roman Church enabled:

that Church to exercise to the full her beneficent influence, and added that :—

“The Gladstone Ministry would, before long, re-establish the relations which formerly existed between England and the Holy See.” (Recent Events, p. 174.)

In May, 1881, Mr Gladstone’s Government, contrary to the principles of religious liberty, *made the teaching of the Romish religion compulsory in the Lyceum at Malta*, on all students seeking admission into the Faculty of Arts and Sciences. (See *Daily News*, *Tablet*, and *Times* of May, 1881.) The *Tablet* remarked :—

“Malta is now one of the few countries where a Catholic University and other educational establishments are not only recognised but maintained by the State.”

The *Osservatore Romano* spoke of what had been accomplished in congratulatory terms.

On May 18th, 1881, under Mr Gladstone’s Romish viceroy, Protestant missionaries were prevented from preaching in the open air at Calcutta, and peaceable congregations dispersed. The action taken in this matter was at the instance of the Police Commissioner, Mr Harrison, a Romanist, who, immediately upon the accession of the viceroy, Lord Ripon, was appointed to the double office of Chairman of the Municipality and Commissioner of Police in Calcutta. This intolerant attempt to suppress Protestant missionary work was happily frustrated. (See

Times, May 24th, June 21st; and *Nonconformist*, June 2, 1881.)

In October 1881, when speaking at Leeds, Mr Gladstone described Mr Dillon as “a man of perfect, unswerving integrity, and an opponent whom I delight to honour.” This was after Mr Dillon, an Irish Papist, had publicly advised his fellow Roman Catholic countrymen to mutilate their landlord’s cattle. On Mr Gladstone being asked by a Welshman how he, as Prime Minister, could under such circumstances express “respect,” he replied that he had merely done so “generally”!! (The 1885 Gladstone Almanack; also *Globe* of October, 1881.)

In October 1881, a revolutionary manifesto was issued from Kilmainham Gaol. It was signed, amongst others by Parnell, Dillon, and Michael Davitt. Lord R. Montagu remarks :—

“How the signature of Davitt, who was a convict at Portland, had been procured, *without the privity of Her Majesty’s Government*, it would be hard to say.” “Prisoners cannot communicate with the outer world, except by the sanction of the governor of the prison.” (Recent Events, pp. 462, 463.)

On October 13, 1881, Mr Parnell was arrested. When Mr Gladstone, at the Guildhall, announced the fact, he said that Parnell :—

“Had made himself beyond all others, prominent in the attempt to destroy the authority of the law.” (Recent Events, p. 535.)

Now Mr Gladstone arrested Parnell, and lodged him in Kilmainham jail, not so much, it was believed, because "Parnell had made himself beyond all others, prominent in the attempt to destroy the authority of the law, and substitute . . . anarchical oppression,"* as because of a telling speech, delivered four days previously, in which, amongst other home statements reflecting on Mr Gladstone's character, Mr Parnell said:—"No misrepresentation was too low or too mean for Mr Gladstone to stoop to." Be that as it may, Mr Parnell was imprisoned, but imprisoned in the best quarters of the jail, and provided with every possible comfort at the expense of the country. (For full details, see *The Irish Landlord and His Accusers*, pp. 339, 537, 538.)

In the autumn of 1881, Mr Gladstone's Government sent Mr Errington on a mission to the Pope. (*Daily News*, November 2.) Mr Gladstone, however, wrote himself to the *Times* of November 11, 1881, saying:—

"*H. M. Government have sent no mission to the Vatican.*"

But the Romish Bishop, Dr Vaughan of Salford, on the contrary, stated that Mr Errington held—

"a letter of confidence, so that he may be a medium of direct communication between H. M. Government and the Holy See, without, however, any regular position and without salary. (*Daily News*, December 14, 1881.)

* Speech by Mr Gladstone at the Guildhall. Amongst the crimes alleged against Parnell were the being "reasonably suspected of having been guilty, *as principal*, of treasonable practices."

Similar deceit was shown, it will be remembered, in the case of Mr Jervoise. (See paragraphs following after April 1882 and of May 1885.)

1882.

January, 1882.—H. M. Government, in 1872, handed over the Cathedral Church of Gibraltar, and the Presbytery, with all the temporalities, to the Junta, “to be held by them, and administered in trust for the Roman Catholic Communion.” This Junta “was elected by the Catholics of Gibraltar, assembled in public meeting, convened yearly in the *Gibraltar Chronicle*.” In 1882, the Pope, in direct opposition to the expressed wishes of these Roman Catholics, appointed as their Bishop a Dr Canilla, who, notwithstanding their remonstrances, “was installed, in London, by Cardinal Manning as Bishop of Lystra and Vicar-Apostolic of Gibraltar.” His attempt to enter the cathedral was strenuously resisted by the Junta.” *Mr Gladstone’s Government* at this point interfered, *ignored the wishes of the people, recognised the supremacy of the Pope, and, in violation of the rights guaranteed by the Crown, BY FORCE INSTITUTED THE POPE’S NOMINEE INTO POSSESSION OF THE CATHEDRAL.* (*Times*, Jan. 3d, and April 28, 1882.)

In April, 1882, Mr Gladstone, notwithstanding his denial in November, 1881, was at length compelled in Parliament to admit that :—

“Communications had been transmitted to the Vatican through Mr Errington . . . In a time of great social disturbance in Ireland,

Lord Granville was desirous that the Pope should be well informed" with regard to the state of that country . . . "The honourable gentleman refers to an expression on which he seems to place great stress, viz., that Mr Errington was described, with the knowledge of Lord Granville, as an *agente raccomandato*—the recommended agent of the British Government.* I cannot say from recollection whether this is so or not, but I believe it is perfectly possible; and I believe, that if you only limit the purpose properly, it was the fact. (Hansard, col. 899, April 18, 1882; Parliamentary Debates, April 21, 1882.)

* "Mr Gladstone, be it remembered, wishes it to be *clearly and distinctly understood that Mr Errington had no connection with any agency on the part of the Government*. The ear accustomed to Gladstonian utterances anticipates with a sort of agony of delight and expectation the contradiction which it knows by experience is to follow. Here it is, just not in terms. 'Mr Errington went to Rome on his own account, and so Lord Granville availed himself of the opportunity to ask this gentleman to carry to the Pope certain communications.' *He was not an agent; he had no connection with any sort of agency; only he acted. He had no mission; he was only sent. He was not charged with anything; he was only asked to carry it. But Mr Gladstone has not done with us. His versions of to be and not to be are by no means finished. Mr Errington, let it be remembered, as far as Mr Gladstone knows, had no connection with any agency on the part of the Government. But Mr Gladstone cannot say that he was not described, with the knowledge of Lord Granville, as an agente raccomandato. He thinks it very possible that he was. Here the distinction is obvious. He was not an agent; he was only an agente. 'This,' as the man in Dryden's comedy says, 'is the most rarest language. I understand it almost as well as if it were English.' But mark the rashness of such a conclusion. Agente does not mean agent, or else Mr Gladstone has said the thing that is not, which is impossible. 'Was he an agent?' says Mr Gladstone in a reflective kind of manner, and then he vouchsafes a definition. 'Every man who carries a message for another is an agent.' Now Mr Errington by Mr Gladstone's admission, carried a letter; there-*

The Wesleyan Conference protested that :—

“Diplomatic relations with the Pope, either by a diplomatic agent or some unofficial person [Errington] is a measure so unwise and unsafe” that it “would take active measures to prevent it.”

On May 2, 1882, Mr Gladstone released Mr Parnell and other conspirators from prison. Lord R. Montagu’s remarks on this point are well worth recording :—

“Mr Gladstone, acting on some ‘mysterious communication’ from some ‘superior power,’ *suddenly released those who had been ‘steeped in treason up to the lips,’*—those who had endeavoured to subvert the Government of the Queen, and were seeking to promote the disintegration of the Empire. They were released without trial, without punishment, without having been asked to give promise to behave better in future ; without even a penitential ‘confession.’ They were released at a time when the outrages had increased, and the law was more set at defiance than ever. Not a shadow of ground was alleged for the release, except that ‘secret and mysterious communication.’ It was done against the opinion of the Lord-Lieutenant of Ire-

fore he is an agent ; but Mr Gladstone wishes it to be clearly and distinctly understood that he was not. Here, it must be frankly confessed, the average brain begins to whirl a little. But the Premier has a soothing draught for it. Mr Errington was ‘a recommended agent in a limited sense.’ But Mr Gladstone is not aware whether ‘any agency remains in his hands.’ Now that cannot remain which was never there ; so the soothing draught excites the poor brain worse than ever. For the convenience of those who believe implicitly in everything that Mr Gladstone says, we draw up a clause of the Gladstonian creed to be recited and signed by all the faithful. ‘I believe that Mr Errington was not an agent at all, but that he was a limited agent, and that he was charged by Lord Granville with nothing, and that he was charged by Lord Granville with something.’”—(The *Saturday Review*, quoted in *Standard*, April 24, 1882.)

land ; against that of the Chief-Secretary ; against that of the Lord Chancellor of Ireland ; against that of the Lord Chancellor of England. One Irish member after another,—one of the suspects after another,—rose in his place in Parliament to *protest against the supposition that he had promised to abstain in future from promoting lawlessness, intimidation, outrage, sedition, rebellion*. One after another repudiated contemptuously Mr Gladstone's insinuation that it was one of them who had communicated that 'mysterious information,' upon receipt of which Mr Gladstone had released the prisoners. Even Mr Gladstone himself, *after having shifted from evasion to evasion*, admitted that the secret information only 'appeared to him to include' the names of those suspects who were 'steeped in treason to the lips.' From whom, then, came the mysterious information, or the stern order to Mr Gladstone to release the prisoners?" (Recent Events, pp. 539, 540.)

On May 6th, 1882, whilst walking in broad daylight, near the Viceregal Lodge, Lord Frederick Cavendish and Mr Burke were savagely assassinated by Fenians, all of whom were devout Romanists. One of them, James Carey, was a member of a Religious sodality, and a constant attendant at the Jesuit Church in Dublin ; and his letters show that all the time he was plotting murder he confessed to his priest, received absolution, and partook of communion. (*Universe*, Aug. 18, 1883.) Another, Joe Brady, was so highly esteemed by the priests as to be appointed office-bearer in Anne Street Roman Catholic Chapel. For nine years he held that office, and made all the collections. (Recent Events, pp. 653, 663.) And the whole gang of these "devout" murderers received "the sacrament of their Church" ere the ground had absorbed the blood of their innocent victims.

The same day, Mr Gladstone released Michael Davitt from Portland prison. This Mr Davitt was not only a Fenian, but a zealous Papist, hand and glove with Priests and with Bishops, and with the Pope himself.

On Sunday, May 7th, 1882,—*the evening of the day following the terrible murders of Lord Cavendish and Mr Burke,*—Michael Davitt, the Fenian, went, so it is asserted, to Mr Gladstone's house in town, and after the interview left directly for Paris to confer with Patrick Egan, secretary and treasurer of the Land League. We make this statement on the authority of the *Manchester Courier*, of May 9th, 1882, as quoted in Recent Events, p. 556; and also on the authority of a speech by Lord Robert Montagu, publicly delivered in Exeter Hall, May 14th, 1886. This speech, when printed, was widely circulated in the country, and was forwarded by Lord Robert to Mr Gladstone, with the request that he would reply to the disgraceful and damaging allegation contained in it. Mr Gladstone, however, remained silent; he sent no reply. If it were not true, it was indeed strange that Mr Gladstone should have allowed so circumstantial a statement to have remained one hour uncontradicted.

May 23d, 1882.—A few days after Lord F. Cavendish and Mr Burke had been assassinated, Mr Staples, an Irish magistrate, wrote thus to the *Standard*:—

“About a year ago, I had occasion as a magistrate to see Mr Burke, on business connected with the state of the country. I

told him what I thought, and lamented the troubled and dangerous state into which we were drifting, and his answer was, '*We may thank Mr Gladstone for it all.*'" (*Times*, May 25, 1882; and *Recent Events*, p. 591.)

In May, 1882, Mr Gladstone forced the Arrears Bill through the House of Commons with scandalous and totally unjustifiable haste. As Lord R. Montagu remarks:—

"Even the *Daily News* remarked the refinement in Mr Gladstone's cruelty to the landlords of Ireland: not only were the Protestant landlords to be defrauded of their arrears, but the Protestant taxpayers of England and Scotland were to be mulcted to aid the Roman Catholic, or rather the Fenian tenants of Ireland." (*Recent Events*, p. 584.)

On May 26, 1882, an extreme Radical, the Hon. Auberon Herbert, writing to the *Times*, said:—

"For each bid Mr Gladstone makes, Ireland raises her price. Compensation for eviction is succeeded by a tribunal of rents; tribunal of rents by payment of arrears; eviction of the larger farmers . . . Behind both Mr Gladstone and Mr Parnell are forces which, having once been accepted as masters, are now exacting full service from their slaves."

Those "forces" were put in motion by the Jesuits, as might clearly be inferred from Papal newspapers published at Rome and elsewhere.

In or about June 1882, Mr Gladstone's Romish viceroy bestowed "four of the most important appointments in India on Romanists." (*Morning Advertiser*, June 6, and *Vanity Fair*, June 3, 1882.)

But further, on October 14th, 1882, a Papal organ, the *Moniteur de Rome*, had an article headed "Mr Davitt

and Mr Gladstone." It commenced by warmly eulogising Mr Davitt, and then proceeded to say :—

"Mr Gladstone also . . . has pursued throughout his whole political existence the political liberation of the Irish people . . . yet the initiative of Mr Gladstone is, so far, but a first essay. A GREATER, A MORE EXTENDED WORK IS IN STORE—a work which will crown his laborious and restless life. . . . All Gladstone's legislative efforts would have been doomed to futility had it not been that the Church of Rome caused his prolific and healthful influence to affect men's hearts and minds. . . . *The Papacy impressed its seal on that legislator's political labours.*" (Recent Events, pp. 618, 688.)

It would appear from this article that the Papacy and Davitt were on affectionate terms, and that between the Papacy and Gladstone a clear understanding existed.

On November 10, 1882, the same Papal organ, the *Moniteur de Rome*, in an article entitled "Cloture and Mr Gladstone," said :—

"It is very well known that Mr Gladstone has, in pigeon-holes, certain measures which he has very much at heart *it is, be it remembered, not the first time that he has struck a blow at the British constitution.*" (See in Recent Events, p. 360.)

In 1882 Mr Gladstone's Government made Mr T. C. Day and Mr T. C. Matthew, both Romanists, Judges of the English High Court of Justice. Also Mr Justice Fitzgerald, of the Irish Bench, and a Romanist, was made Lord of Appeal in Ordinary, in which capacity he would sit as Law Lord in the House of Lords—the Supreme Court of Appeal for England, Ireland, and Scotland. These appointments were most influential in aiding forward the

Romish conspiracy against the liberties of England. (Recent Events, p. 600.)

December, 1882, the *Standard's* correspondent, writing from Rome, stated that :—

“The *Voce* said that England [i.e., *Gladstone's Government*] has not hesitated, during the whole of the past year, to have recourse to the Holy Father respecting the vital questions threatening her, sometimes indirectly, sometimes quasi-officially, and has thus spread dismay among Italian politicians.” (*Standard*, January 1, 1883.)

1883.

1883.—Mr Gladstone's Romish viceroy, on reaching India, had been instrumental in stopping Protestant open-air preaching ; and now news comes of an immense gathering, of over 4000 Hindoos, having been held at Calcutta presided over by Kessub Chunder Sen, which resolved that it viewed—

“with deep regret and alarm the recent action of the authorities in depriving certain members of the Salvation Army of those rights and privileges, in the exercise of their religion, which are by law guaranteed to all classes of her Majesty's subjects.” (Quoted from the *Irish Church Advocate*.)

On March 15, 1883, dynamite explosions occurred in London. Referring to these, the *Dublin Daily Express* remarked :—

“While all eyes are angrily turned upon the Irish party, the person whom we believe to be chiefly responsible for these and such outrages escapes. The whole political career of Mr Gladstone has been one standing argument to the Irish democrats.”

that, if they would bend him to their purpose, they must have recourse to some such tactics. *Mr Gladstone's declaration that the Clerkenwell explosion brought the land and Church questions within a measurable distance of practical politics, has been ever since the charter and justification of all ruffianism. He has taught, not only by his acts but by his words, that if the extreme Irish party desire his assistance in carrying out their revolutionary designs, they must seek it by assassination, outrage, and diabolical wickedness Mr Gladstone has done more to foster and cherish Irish Nihilism than any promoter of disorder with whom we are acquainted, not excepting Mr Parnell or the editor of the Irish World.*" (*Daily Express*, March 19, 1883.)

On May 19, 1883, an article appeared in the *R.C. Tablet*, headed "The other Side of the Medal." It was a capital description of the Papal policy, as expressed in the article, "Catholic first, and anything else a long way after." It remarked that :—

"Of the present [Mr Gladstone's] Government Catholics most certainly have no very great cause to complain In some respects we have to thank it for a great deal. Let us not forget that this Government is the first that has entrusted two great offices of State—the Vice-Royalty of India and the post of Lord Chamberlain—to Catholics. *It is something very considerable that this very marked disregard of Protestant prejudice, this bold reversal of the old Protestant proscription, should have taken place In the public offices generally there is manifested a disposition to give us fair play How extremely fortunate would Catholics in the so-called Catholic countries of France and Belgium deem themselves if the Ministers of Education and of the Interior exhibited to them one tithe of the civility and the fairness which we receive from the corresponding authorities in England.*"

In the morning of Sunday, August 19, 1883, Mr Gladstone's Government passed a grant for Irish Education which was a distinct concession to the priesthood. It gave the Romish Hierarchy control of education in that country, by establishing Denominational Training Colleges. *The Presbyterians in Ireland strongly protested against it.* (Parliamentary Paper, No. 181, May 29, 1883.)

In August, 1883, Mr Gladstone dropped the Irish Constabulary Bill—by which the Police would have been made more effective, and more able to put down the murders and coercive terrorisms of the Land League—in order to make way for the passing of the Registration of Voters (Irish) Bill, the object of which was to increase, in the constituencies, that class of the voters which supported the Land League, and which encouraged murders and coercive terrorism. *The Times*, of August 1, 1883, spoke of—“*This measure as calculated to strengthen enormously the (Romish) National party in Ireland.*” (*English Churchman*, p. 294, August 1885.)

In November, 1883, the *Times* observed that, when Mr Gladstone appointed Lord Ripon as Viceroy of India, protests were made from all parts of the country, on the ground that a man who changes his religion in middle-life is not fit to govern an empire, and the *Times* added:—

“Though sympathising with these protests which come not from fanatics but from their antipodes, we were unwilling to take up an attitude that might have seemed invidious . . . a

man who, at the mature age of fifty, apostatises from the religion of his fathers, on the ground of 'grave doubts' as to the validity of English orders, or the views of the Anglican Church about the nature of the Eucharist, certainly does not possess the strength and solidity of intellect required in a ruler. A man who at that age *passes a crushing vote of censure upon his own private judgment*, BY HANDING IT OVER TO A PRIEST, *deserves no confidence from others.*"

In November, 1883, a Leeds correspondent called Mr Gladstone's attention to a statement that he approved of the use of altar lights in the daytime, at Hawarden Church, and also of the Eastward position. The following reply was received :—

"10 Downing Street, "Whitehall, Nov., 1883.

"SIR,—Mr Gladstone has received your courteous note I am to add, for his own part, Mr Gladstone never anywhere interferes in such matters as those connected with the conduct of church service

E. W. HAMILTON."

So we have the unedifying spectacle presented of the Prime Minister of England, the maker of the laws of the country, *not only attending a service conducted by his son in which the law was violated, but himself assisting*, as far as a layman may assist, in conducting it, by reading the lessons.

We should add that the Rev. Stephen Gladstone, the Rector of Hawarden, was a "Priest Associate of the Confraternity of the Blessed Sacrament," and a member of the English Church Union; and that he was placed by his father as a student at Cuddesdon, under the pro-Romish teaching

of Canon King, since promoted by Mr Gladstone to the Bishopric of Lincoln. (*Church Review*, October 12, 1883.)

1884.

In 1884, Mr Gladstone's Government disendowed the French Huguenot Episcopal Church in Bloomsbury Street. Now, in 1687, a sum of £200,000 was raised for the purpose of endowing the churches of French Protestant refugees; and the interest was made payable through the Government. The Savoy Church shared in this endowment to the amount of £209 annually. Hence the refusal to continue this payment was considered to be by the trustees of the Savoy Church, an illegal act. How much our country owes to the French Protestant refugees (who, when expelled from their own land, came to London two hundred years ago), for the industries they started, is a matter of history.

In 1884, Mr Gladstone's Government appointed Cardinal Manning as a Member of the Royal Commission for the Housing of the Poor. *The Cardinal was given a rank of precedence above the Peers of the Realm, and his name placed next to that of the Prince of Wales!* (Page 10, Protestant Alliance Report for 1884.) It should be remembered that a title given by a foreign potentate, such as the Pope, to an English citizen, such as Dr Manning, cannot be lawfully assumed, much less can it carry with it precedence or rank without express permission from the Crown.

On April 11, 1884, in the Papal Organ, the *Journal de Rome*, there appeared an article on "England and the Holy See," in which it was stated that :—

"Pope Leo XIII. has, since youth, been studying assiduously the history of Ireland, and he knows very well that the present Prime Minister of England [Mr Gladstone] fervently hopes to make reparation for all the crimes and errors of his predecessors; and the Pope is ready to assist him in his endeavours . . . but to this end, the re-establishment of direct diplomatic relations is necessary." (Quoted in Recent Events, p. 706.)

In October, 1884, there was :—

"another bid for the Parnellite vote. Mr Gladstone appointed Mr G. Fottrel, Jun., late solicitor to the proscribed Land League, Clerk of the Crown for Dublin. Salary, £1200 per annum." (Gladstone's Almanack for October.)

In November, 1884, that notorious Ritualist, the Rev. J. L. Lyne, a member of the Society of the Holy Cross, wrote a letter to the Bishop of St Asaph, with the following postscript :—

"Some time ago I received a kind letter from Mr Gladstone, saying *how he wished I could preach in the churches*. He attended my preaching in St Edmond's Church, Lombard Street, many years ago, I remember." (See *South Wales Daily News*, 1884, and *English Churchman*, of July 15, 1886.)

1885.

On February 13, 1885, Mr Gladstone being in power, the Commissioners of National Education in Ireland issued a circular, in which they stated that they are now pre-

pared to :—"Grant aid to nuns and monks towards building vested school-houses." Some of the larger *convent schools*, with an average attendance of 800 daily, *would receive*, by the new capitation, £480, *instead of as before* £160, *and so in proportion for smaller schools.*

Early in 1885, the *Standard* stated that Mr Gladstone had offered £150 out of the Royal Bounty Fund to a Romish priest named Meehan, in recognition of his services as an Irish historian. The gift was a significant one, whatever the merits or demerits of the priestly writer.

In February, 1885, a Fenian, named McDermot, at Paris, said :—

"Dynamite is in its infancy we shall make it hot for England. Don't say it is useless. *The Clerkenwell explosion gave us the Disestablishment of the Irish Church.* When the wholesale explosions make room for the retail ones, we shall *not be far from Home Rule and the Irish Republic.*" (Dynamiters at Paris, *Globe*, February, 1885.)

These dynamiters, again and again, refer to the practical encouragement given to them in their nefarious trade by Mr Gladstone's public utterances.

1885.—Lord R. Montagu stated that :—

"This year Mr Gladstone expressed himself warmly in favour of the Church of England Working Men's Society, and by his countenance and encomiums he has done all he could to extend its influence among the working classes." (*English Churchman*, May 21, 1885.)

Now this Society was founded in the notorious parish

of St Albans, Holborn, for the special purpose of supporting the Rev. A. Mackonochie in his lawless defiance of the Ecclesiastical Courts. It defended the Society of the Holy Cross when, in 1877, it was accused of publishing that loathsome book, "The Priest in the Confessional." It advocates Auricular Confession, the Restoration of certain Popish Ornaments of the Church and of its Ministers which were rejected at the Reformation;* it circulates tracts and other publications full of distinctly Romish teaching, and approves of the reunion of the Church of England with the Church of Rome. (*Church Times*, December 7, 1877; *Church Review*, January 18, 1884, and "The Rights of English Churchmen," p. 14.)

On March 1, 1885, at a Land League meeting, Mr W. O'Brien, M.P., described the relations between England and Ireland as "simply the relations of civil war, tempered by scarcity of fire-arms," and he declared that:—

"There were half-a-dozen Englishmen in the Commons for whom he and every member of the Irish party had a deep respect, and a sincere respect; and *he had no hesitation in*

* The Society gives a list of these ornaments:—"Cere Cloth, Rood Screen, Ciborium for Altar Breads, Pyx for the Sacrament reserved for the Sick, Corporal, Chalice Veils, Lavabo Bason, Thurible or Censer or other Vessel for Incense, Pome for hot water to prevent numbness of the hands, Ampulla or Chrismatory for the Holy Oil for Confirmation, Processional Cross, Rogation Banners, Girdle, Biretta, Albe, Tunicle, Dalmatic, Stole, Maniple, Chasuble, Amice, etc."

placing Mr Gladstone first on the list." (Quoted from Recent Events, p. 689.)

O'Brien was the Editor of *United Ireland*, the paper in which (said the late Mr Forster, M.P.,) "*murder, robbery, insults to the dead, and attacks on women, were habitually described as 'incidents of the campaign.'*" *United Ireland* was the property of Messrs Parnell, O'Brien, and Justin M'Carthy. (The Irish Green Book, p. 8.)

May 15, 1885.—Mr Gladstone, it will be remembered, in November, 1881, had distinctly denied that his Government had sent any mission to the Vatican; but in August, 1885, a letter, purporting to be written by Sir G. Errington to Lord Granville, a member of Mr Gladstone's Cabinet, threw a very different light on the matter. This letter, which, by some unexplained means, fell into the hands of Mr O'Brien, M.P., ran thus:—

"House of Commons, Friday, May 15.

"DEAR LORD GRANVILLE,—The Dublin (Roman Catholic) Archbishop being still undecided, I must continue to keep the Vatican in good humour about you, and keep up communications with them as much as possible. I am almost ashamed to trouble you again when you are so busy, but perhaps on Monday you would allow me to show you the letter I propose to write. This premature report about Dr Moran will cause increased pressure to be put on the Pope, and create many fresh difficulties. The matter must, therefore, be most carefully watched, so that the strong pressure I can still command may be used at the right moment, and not too soon or unnecessarily, for too much pressure is quite as dangerous as too little. To

effect this, constant communication with Rome is necessary.—
I am, dear Lord Granville, faithfully yours, G. ERRINGTON."

Mr O'Brien, in calling the attention of Parliament to this letter, said :—

"This letter now made it perfectly certain that Sir G. Errington had been acting in Rome as the agent of the English Government. For reasons of their own, *Mr Gladstone's Government had disowned him publicly* on every occasion on which the question of his mission to the Vatican was brought forward *Every effort had been made to conceal the object of the honourable baronet's mission to Rome, or the fact that he was acting on their behalf* As to the authenticity of the letter there could be no doubt of its genuineness There was no mistake as to the meaning of the letter. In order to inveigle the Pope into appointing *the nominee of Mr Gladstone's Government* to the (Roman Catholic) Archbishopric of Dublin, the honourable baronet was empowered to hold out certain promises, certain considerations, to the Court of Rome; and, what was worse, certain promises that were evidently not meant to be performed The Pope was to be amused, duped, and kept in good humour The plot had utterly failed The honourable baronet, at all events, got his baronetcy, but Dr Moran did not get his archbishopric He suspected, from the pains taken by Mr Gladstone's Government to keep the matter from the public eye, that they had an uneasy feeling that it would not tend much to their credit among the constituencies at the next general election."

Sir G. Errington, in his reply, did not deny the authenticity of the letter, but merely said that :—

"A document so obtained made it impossible for him to enter into any explanation about it" (Parl. Debates, *Times*, August 6, 1885.)

June, 1885.—Mr Gladstone, *on the very day he quitted office*, offered the living of Stroud Green to an extreme Ritualist. He did this against the wishes of the parishioners. The offer was by telegram, saying:—“*Time presses.*”

In December, 1885, Mr Gladstone (then out of office) met Mr Balfour, President of the Board of Trade, at Eaton Hall. A conversation ensued between the two on the subject of Irish policy. Mr Gladstone said that *he had information of an authentic kind*—but not from Mr Parnell—which caused him to believe *that there was a power behind Parnell, which, if not shortly satisfied by some substantial concession to the demands of the Irish Parliamentary party, would take the matter into its own hands, and resort to violence and outrage in England, for the purpose of enforcing its demands.* Mr Balfour replied:—“In other words, we are to be blown up and stabbed if we do not grant Home Rule by the end of next session.” Mr Gladstone answered:—“*I understand that the time is shorter than that.*” Afterwards, in a private letter, dated Hawarden, December 20, 1885, he wrote “of the urgency of this matter.” (See Mr Balfour’s letter of July 1, 1886, published in the *Times*.)

This startling disclosure was corroborated (as will be hereafter more fully noticed) on January 15th, 1886, by the Roman Catholic Archbishop Walsh, who said:—

“ . . . those other weapons to which *even now* some des-

perate [Fenian] men were waiting to have recourse—the dagger of the assassin and those other fearful engines of destruction placed in the hands of those who make no secret of the determination to seek for the last hope of freedom for Ireland among the ruins of English cities and of English civilisation.” (*Times*, January 16, 1886.)

The disclosure was yet further corroborated, some few months later on, by information published in the London papers as to the relations of Mr Gladstone’s friend and ally Mr Parnell, and the American dynamite party. For example, the *Globe* wrote as follows :—

“These incendiaries were represented as having allowed Mr Parnell till August next—that is, till the close of the Session of 1886—to exact what surrender he could to the Nationalist demand by Parliamentary means. If he failed to advance his purpose within the time allowed, he was to be pushed aside, the subsidies by which his agitation is supported were to be withdrawn, and the Clan-na-Gael, or party of action, were to re-apply those resources of civilisation which produced the Phoenix Park murders and the dynamite explosions in London.” (*Globe* of July 5, 1886.)

Now the coincidence between the disclosure of Mr Gladstone, the statement of the Roman Archbishop, and the programme of the dynamiters is most remarkable : it tends to show (1) that Mr Gladstone and the Archbishop were both behind the scenes, and both equally aware of the existence of “a power which, if not shortly satisfied, would resort to violence and outrage in England”; (2) that Mr Gladstone was early honoured with “authentic information”

of this diabolical plotting against his country ; and (3) that Mr Gladstone did not (as any loyal subject should have done) *instantly* give full and explicit and unconditional information to the Government of the day, but, as the *Globe* remarked :—

“he held it back to make a thrifty party use of it, and left life and limb and property to take their chance . . . and *did not scruple to hold back, for his own private purposes, information affecting the life and property of his fellow-countrymen.* (*Globe*, July 5, 1886.)

1880-1885.

1880-1885.—Mr Gladstone and his Government appointed, or promoted, to various positions during their term of office (1880-1885), so it has been stated, twenty-two Papists, including two Jesuit priests.

1886.

On January 15, 1886, Dr Walsh, Roman Catholic Archbishop of Dublin, said that in the event of the issues of the elections being disregarded :—

“*it would lead eventually, and that speedily, to one sad result.* That the constitutional expression of a nation’s voice was likely to be more effective for the accomplishment of its purpose than *those other weapons*, to which, **EVEN NOW, SOME DESPERATE [Roman Catholic] MEN WERE WAITING THEIR OPPORTUNITY TO HAVE RECOURSE**—the dagger of the assassin, and those other, and in some sense more fearful engines of destruction, which the progress of modern science had placed in the hands of those who make no secret of their determination to *seek for the last hope of freedom for Ireland*, if they

could not find it elsewhere, *among the ruins of English cities and of English civilisation*. Let us trust then that those in whose hands, under Providence, lie the issues of the immediate future *will be wise in time*." (*Times*, January 16, 1886.)

In February, 1886, Mr Gladstone came again into power. He then made Lord Ripon, a Romanist and a pervert, First Lord of the Admiralty and a Member of the Committee of the Privy Council on Education, and gave him a seat in the Cabinet. He made Mr C. Russell, a Romanist, the Attorney-General for England. He made Mr Naish, a Romanist, Lord Chancellor of Ireland; and The Macdermott, a Romanist, the Solicitor-General for Ireland. Amongst minor, but *very* important appointments, he made Mr Coward, a Romanist, Chief-Inspector of Schools for the N.W. division of England, with special charge of the Manchester district.

On April 8, 1886, Mr Gladstone, obedient to Dr Walsh's threatening* mandate of the preceding January, introduced his "Bill for the Better Government of Ire-

* "Mr J. E. Redmond, M.P., in a speech uttered by him on January, 1886, conveyed the significant threat that '*the four millions of Irish Papists would be as powerful in some modes of warfare as ten times the number*.' Mr Redmond's friends in America openly avow that their plan of warfare means dynamiting, assassinating, and boycotting to attain their end, that of establishing Home Rule in Ireland—the specious name devised to cover the real object, Rome Rule." (*Testimony of the Temple*, p. 54. London: E. Stock.)

land." By this Home Rule Bill the Lord-Lieutenancy was not to be limited to any fixed number of years, and was to be thrown open to Romanists, who, as Mr Gladstone admitted in his Vatican Decrees :—" *In case of any conflict between the Queen and the Pope, would follow the Pope and let the Queen shift for herself.*" (Hansard, col. 1069, April 8, 1886.)

By this Bill Mr Gladstone handed over the Government of Ireland to Parnell and his Roman Catholic supporters, "from the weight of whose tyrannical yoke," he said, in 1881, "he was then endeavouring to relieve the people of Ireland," and whom at Knowsley he once had been constrained, by the force of public opinion, to describe *as men who were "not only pursuing a policy of rapine, but were marching through rapine to the dismemberment of the Empire."*

By this Bill Mr Gladstone proposed to start his Irish Roman Catholic Parliament with £20,000 a-year taken out of the Irish Protestant Church surplus.

By this Bill even the form of paper guarantees for the preservation of the properties, liberties, and lives of Protestants and all other Loyalists was set aside.

"It was anticipated (said the *Times*) that the protection of the loyal minority in Ireland, and the safe-guards against the intolerance of the dominant creed, now in close alliance with the National League, would be of very doubtful efficacy. *But few were prepared to find MR GLADSTONE THROWING ULSTER AND*

THE PROTESTANT RELIGION OVERBOARD *with quite the deliberate coolness which he displayed on Thursday.*"

In April, 1886, an Ulster landlord wrote thus to the *Times* :—

"A Priest, a leading man amongst the National Leaguers, gave out, when Gladstone's adhesion to the Parnellites was first mooted in January last, that the landlords are to be bought out first, and *then the Protestants will be driven out of the country, every mother's son of them.*"

The landlord added :—

"Eighty years ago the Roman Catholics *were in power* for a few months Protestants at Scullabogue were burnt alive, men, women, and children At the Bridge of Wexford, Protestant prisoners were transfixed with pikes, and hoisted into the river amidst the savage cheers and laughter of their foes." (*Times*, April 26, 1886.)

Clearly, therefore, the Priests were in the secret of Mr Gladstone's intentions before he made those intentions public.

With reference to Mr Gladstone's action in this matter, the *Times* spoke of him as :—

"Heading the Parnellite host, and working shoulder to shoulder with the paid agents of a foreign conspiracy." (*Times*, July 10, 1886.)

"And as seeming all unconscious of the depth of his descent, and the enormity of his offence against a *betrayed country.*" (*Times*, July 17, 1886.)

Professor Tyndall, a Liberal, enquired :—

"What has converted Mr Gladstone, to all intents and purposes, into a TRAITOR to his country?" (Gladstone and Home-Rule, p. 9.)

C. H. Spurgeon, a Liberal, wrote :—

“We cannot look forward with any complacency to Ulster [Protestant] Loyalists abandoned, and an Established Irish R.C. Church. Yet these are by no means the greatest evils which we foresee in the near future, should Mr Gladstone’s policy ever become fact.” (*Times*, June 3, 1886.) “The whole scheme is as full of dangers and absurdities as if it came from a *madman*.” (May 27, 1886.)

Auberon Herbert, a Radical, wrote :—

“The crime which Mr Gladstone—with a logic and a morality which are his own most peculiar property—is ready to commit towards the [Protestant] Ulster people.” (*Times*, July 2, 1886.)

Goldwin Smith, a Radical, said :—

“There are few friends of Mr Gladstone in the United States who are not the enemies of England: and there is not a single enemy of England who is not a friend of Mr Gladstone’s.” (*Times*, September 7, 1887.)

In May, 1886, Mr Gladstone appointed Lord Halifax as an Ecclesiastical Commissioner. Lord Halifax is the President of that Romanising Society, the English Church Union, and is one of the most zealous advocates of the reunion of our Protestant Church with the corrupt and idolatrous Church of Rome.

The power, which, as an Ecclesiastical Commissioner, he can exert for forwarding the views of the Ritualists, and so of Rome, is simply incalculable; for the Commissioners exercise an almost unlimited influence over the Church’s external affairs, and hold the ecclesiastical purse strings.

(See Lord Halifax's letter to Archbishop of York, Feb. 27, 1886; also *English Churchman*, Dec. 10, 1885.)

On June 25, 1886, Mr Campbell-Bannerman, Mr Gladstone's Secretary for War, when at Stirling, said :—

"Information was sought as to the views and motives of some of the leaders of those millions of Irishmen in America who form so serious an element in the people with whom we have to deal nowadays, and from all other sources open to us the materials for a solid judgment were brought together.' (*Scotsman*, June 30, 1886.)

In reply to some strictures, which immediately afterwards appeared in the *Scotsman*, Mr Bannerman wrote :—

"The men to whom I refer are not the Dynamitards, and others of whom you speak, but the real leaders and representatives of Irish feeling."

To this reply the editor of the above-named paper appended the following words :—

"Mr Bannerman avows, and indeed justifies, the action of Mr Gladstone's Government in going to American-Irish to know what sort of legislation for Ireland they would prefer. His disavowal of Dynamitards and others means nothing; for the public know, if he does not, that the '*real leaders among the American-Irish are closely connected with dynamite.*' So far from our strictures being irrelevant, they are proved by Mr Bannerman himself to be fully justified. THE DISGRACEFUL FACT IS ADMITTED THAT BRITISH [Gladstonian] STATESMEN WENT TO AMERICAN-IRISHMEN FOR GUIDANCE AS TO THEIR

IRISH POLICY. NOTHING WORSE COULD BE SAID OF THEM.”
(*Scotsman*, July 1, 1886.)

Mr Gladstone's attention having been called to the fact that Mr Chamberlain, in his Cardiff speech, had attributed to Mr Bannerman the assertion that although he (Mr Gladstone) had not been in communication with Irish-Americans in America, yet he had placed himself in a position to know their opinions and receive suggestions. He telegraphed to the editor of the *South Wales Daily Telegraph* as follows :—

“Statement imputed to my friend, Mr Bannerman, is absolutely false; I have done nothing whatever of the kind.”

The telegram proves either that Mr Gladstone did not know what he was writing about, or that he gave his own Secretary of State the lie direct. (*Times*, July 9, 1886.)

With reference to the Bannerman disclosures, Sir H. James, once a member of Mr Gladstone's Government, said :—

“Great discredit had come upon the public life of England when a Cabinet Minister made it an argument in favour of the policy of the Queen's advisers that it satisfied the demands, the hopes and the desires of the men who had been guilty of assassinations more cruel than any recorded in history, and BY INFORMATION SO SOUGHT BY THE CABINET, THE POLICY OF THIS COUNTRY WAS NOW BEING GUIDED.” (Speech at Blandford. *Times*, July 13, 1886.)

Mr Gladstone hesitated not to receive visits from Mr Parnell. Early in July, 1886, one of these visits was paid at Hawarden. Commenting on this "his *last* visit," a writer in the *Times* remarked:—

"It is a pity that the public are deprived of a full report of the interview which undoubtedly took place this evening week. The reason for this sudden plunge must of necessity remain in the regions of conjecture. Of course, though there is the other point pressing for notice, the fact that THE FENIAN TREATY CONCLUDES ON AUGUST 1. . . . Yours, an On-looker, July 14." (*Times*, July 16, 1886.) The nature of this "treaty" has already been referred to in the paragraph following upon date of December 1885, page 95.

July, 1886, Mr Gladstone resigned office, having been defeated on the Home Rule question.

1887.

In January, 1887, Mr Gladstone congratulated a Parnellite gathering at Belfast on the presence of their "distinguished member" Mr Sexton. Whereupon, Mr Arnold-Forster, son of Mr Gladstone's late Irish Secretary, wrote to the *Times* as follows:—

". . . . Mr Gladstone's distinguished friend it was who informed a Dublin audience that *the one prevailing and unchangeable passion between Ireland and England was the passion of hate.*" It must never be forgotten that he is one of the three Parnellite members who took the lead in the executive committee of the Land League He sat weekly in private

conference with four scoundrels *These four colleagues have fled this country ; one of them has refused to stand his trial for wilful murder.*" (*Times*, Jan. 14, 1887, and *Dynamitards*, p. 12.)

On May 31, 1887, Mr Gladstone asserted at Hawarden "that there is less crime in [Romish] Ireland per million of population, than there is in [Protestant] England or Scotland."

The Judicial Statistics of 1886, pp. 16, 17, state the exact reverse, as the following tabulated statement proves:—

	Total Crimes during 1885.	Estimated Population.	Crimes per Million of Population.
Ireland,	231,313	4,924,342	46,900
England,	698,143	25,974,439	26,800 *

It is instructive to note that the Irish R.C. female furnishes no less than ONE-FIFTH of the crime of the entire population of England and Wales.

"In England, if the [R.C.] Irish were as orderly as the rest of the population, there would be 3500 prisoners sent to the gaols, instead of 22,000." (Sir L. Playfair, M.P., March 7, 1885.)

On June 6, 1887, Mr Bright, M.P., thus wrote to Mr T. Sinclair, with reference to Mr Gladstone's speeches in South Wales :—

"One Ash, Rochdale, June 6, 1887.

"DEAR SIR,—I have just been reading Mr Gladstone's speeches

* If Romish crime in England were deducted this figure would be very considerably reduced, say about one-fourth.

in South Wales. *He speaks as if there were no province of Ulster, and no Protestant or loyal Roman Catholic population in Ireland.* He seems ignorant or unconscious of the fact that the whole of Wales had a population in 1881 of only 1,360,000, which is, I think, less than that of Ulster by something more than 300,000. Ulster may be deemed a nationality, differing from the rest of Ireland at least as much as Wales differs from England ; but *Wales is treated to a flattery which, if not insincere, seems to me childish, and Ulster is forgotten in the discussion of the Irish question.* Is it not wonderful how decided Mr Gladstone can be, and how his great intellect can be subjected to one idea, and how he can banish from his mind everything, however important, which does not suit the subject or object which he has before him. He speaks, too, as if it were a good thing to make Wales almost as un-English as he assumes all Ireland to be. *He conceals the fact that there are more loyal men and women in Ireland than the whole population of men and women in Wales.* It is sad that an ex-Minister should descend to artifices so transparent, and that crowds of his countrymen should be thus imposed upon.—Yours very sincerely, JOHN BRIGHT."

In the early part of Session 1887, as Mr L. J. Jennings, M.P., remarks, at page 117 in his "Gladstone, a Study":—

"The enormous weight of Mr Gladstone's moral support in the House of Commons was invariably given to the Parnellites. On one occasion (April 1, 1887) he put himself literally at their head, and marched out of the House with them, amid cries of 'Down with the Speaker,' and 'We'll fight to the death.' Mr Gladstone was frequently in the House when the Speaker's authority was assailed, but never once did he utter a word to rebuke or discourage the assailants. . . . When the Government was forced to proclaim the National League, it was Mr Gladstone, not Mr Parnell, who conducted the case in the House for the [Roman Catholic] League . . . His zeal in the service of the Parnellites knew no bounds. They were struggling, he

said on one occasion, '*for an end and a purpose, which is not only lawful, but almost sacred.*' They had reasons on their side, '*strong and conclusive as if almost they were written in Holy Writ.*'" (Hansard, August 27, 1887.)

Such advocacy, on behalf of Popish "traitors," "law-breakers," and "moonlighters" by Mr Gladstone, would seem almost incredible.

In August, 1887, Professor Tyndall wrote :—

"When Mr Gladstone brought forward the scheme of Home Rule, [Protestant] Ulster was forgotten The blood of the heroes of the Reformation still stirs its pulses, and it never will submit to be ruled by the Romish priesthood of Ireland. It is not from the men of Ulster that a cry of anguish reaches me, but from equally valorous and loyal men who are outnumbered further south. In the name of freedom, in the name of justice, *I protest against these men, among whom I learnt to read and love my Bible, being handed over [by Gladstone] to their hereditary enemies, among whom their only desire is to live in peace.*" (*Times*, Aug. 9, 1887.)

On November 19, 1887, the following letter was published in the *Times* from Dr Donald Fraser, Minister of the Presbyterian Church, Marylebone :—

"3 Cambridge Square, Hyde Park.

"MY DEAR SIR,—You ask where I am in politics. I will tell you frankly. I am a Liberal of the old school, and I cannot follow Mr Gladstone. Long have I admired his capacity and eloquence, but I have been slowly and reluctantly convinced that he has become a most unsafe guide in public affairs. Any hesitation which I have felt to express this judgment has been swept away by those most disappointing speeches which he lately delivered at Nottingham; and without for a moment impugning

Mr Gladstone's patriotic motives, I must cherish the hope that his country will never again let the reins of power fall into his hands. . . .

"Home Rule gives him the opportunity to appeal to all temperance reformers, free educationists, and Disestablishers of Churches to help him on with Home Rule in order to clear the road for their own pet projects. *Not that he promises to help them in return. He is far too prudent. He allures them with bribes, but does not pledge himself to pay.* It is altogether a curious proposal which was set forth at Nottingham, apparently to catch simpletons. It is to the effect that all men who wish to promote necessary and useful legislation must first help Mr Gladstone to his great Irish *coup*, crowning his extraordinary career with a fourth Premiership. This may take ever so many years; but till it is done poor old Great Britain must wait. Even, then, Mr Gladstone comes under no promise. He only clears the floor, and other men may scramble for their long deferred reforms as they please. . . ."

In November, 1887, Mr Gladstone and the Lord Mayor of Dublin shook hands cordially with one another at Chester. (*Times*, Nov. 11, 1887.) This Popish Mayor had previously (according to Lord Hartington) hurled defiance, on the part of the National League, at the Queen's Government. (Hansard, August 27, 1887.)

In December, 1887, the *Liverpool Courier* wrote thus about St Cuthbert's, Earls court, Kensington:—

"The Ritualism at St Cuthbert's is so advanced that Mr Mackonochie's congregation at St Alban's would not know how to comport themselves at the new church which Dr Temple, of all men in the world, consecrated the other week. *Practically the English prayer-book is completely discarded.* It is put on

one side, and the ritual is taken from the Roman Catholic Missal there being high and low mass, while, when there is no service, the members of the congregation enter the church and bow before a small coloured lamp on the altar. The trustees of this remarkable specimen of an English church under the See of Canterbury include the Lord Chief Justice (appointed by Mr Gladstone), Lord Halifax (made an Ecclesiastical Commissioner by Mr Gladstone), and Canon Liddon (nominated to St Paul's by Mr Gladstone). *The surprising thing is that Mr Gladstone is not a trustee; but then Mr Gladstone has to delude the Presbyterians of Scotland and the Methodists of Wales into the belief that he is one of them.*" (Quoted in *Record*, Dec. 16, p. 1210, 1887.)

1888.

On January 5, 1888, the *English Churchman* stated:—

"The Italian newspapers report that Mr Gladstone will go to Rome to treat with the Vatican for its support of Home Rule: and that Monsignor Persico has already opened negotiations on that basis."

On April 2, 1888, a letter of the Duke of Argyll's was quoted in the *Standard*. The following extract from that letter deserves the attention of the people in Scotland:—

"In recent years Mr Gladstone has republished an essay in which the right of such 'bodies of religionists' as the Free Church of Scotland to call themselves 'Church' at all, is spoken of as 'license' only to be allowed on some such principle as that by which each man may select for himself any name he likes; and a time is indicated as coming, when 'that motley catalogue will be riddled—sifted with some severity.' Presbyterianism in Scotland is also spoken of as 'a narrow system of human and secondary origin.'"

For some weeks previous to June 26-28, 1888, a

Popish lottery was advertised to be held on that date in Dublin, for the completion of the Roman Catholic White Abbey Church at Kildare. This ILLEGAL lottery drawing was widely advertised. On each ticket the following statements were printed :—

❖ ❖
1st Prize—A GOLD MEDAL, Set in
Diamonds, the Gift of
HIS HOLINESS POPE LEO XIII.
❖ ❖

❖ ❖
2nd Prize—AN OIL PAINTING of
RT. HON. W. E. GLADSTONE, M.P.,
And Two Vols. of his Works, with
Autograph Letter,
presented by Himself.
❖ ❖

To the above Popish and illegal lottery Mr Gladstone therefore, it would appear, has presented some of his works, and has thus publicly united himself with the Pope in this particular attempt to advance the interests of the Roman Catholic Church in Ireland.

Here is another "act" of a similar kind. A Romish Priest, Canon Brosnan, had been collecting funds for a church to be built in memory of a late Popish rebel, Daniel O'Connell. In reply to his appeal, he received the following letter from Mr Gladstone:—

"Naples, *February 4th*, 1889.

"REV. AND DEAR SIR,—I send with pleasure a cheque for £10 as a subscription to the effigy of O'Connell.—Yours very faithfully,
W. E. GLADSTONE.

"To Rev. Canon Brosnan."

Strangely do the contents of Mr Gladstone's letter contrast with his refusal to help certain pressing local appeals for assistance made by his Protestant constituents whilst he was Member for Greenwich.

On February 23d, 1889, the *Romish Weekly Register*, at page 244, under the heading of Men and Things, after calling attention to Mr Gladstone's call upon the Cardinal at Naples, goes on to state that "on Sunday, at Amalfi, *Mr Gladstone went to early Mass*, reading the Anglican Lessons aloud when he returned to his hotel." Yet once again consistent in his inconsistency, it would be interesting to learn whether he communicated or not. But what business had he to be there at all, since he professes to be a member of a church which declares that the "Mass is a blasphemous fable and a dangerous deceit."

June 12th, 1889.—Referring to Irish Home Rule, the *Sheffield Telegraph* prints in parallel columns the following extracts. The first is taken from Mr Gladstone's pamphlet on the Vatican Decrees, written in 1874, and the other from a speech which he delivered in Cornwall. The contrast is striking:—

1874.

"No one can become her (the Church of Rome's) convert without renouncing his moral and mental freedom and placing his civil loyalty at the mercy of another. . . . He is a Catholic first and an Englishman afterwards, and intends, in case of any conflict between the Queen and the Pope, to follow the Pope and let the Queen shift for herself. . . . The fixed purpose of the secret inspirers of Roman policy is to pursue, by the road of force, the favourite project of RE-ERECTING THE TERRITORIAL THRONE OF POPEDOM, even if it can only be re-erected on the ashes of the city and amidst the whitening bones of the people."—(Vatican Decrees, pp. 6, 50, 62.)

12th June 1889.

"It is not an unnatural thing that there should be in this country among Protestants an apprehension on the subject of the future maintenance of full toleration in Ireland. . . . I beseech you to lay aside entirely all such apprehensions. . . . *The Roman Catholic people will be found fighting breast to breast with you the battles of religious liberty. . . . They will show the sincerity of THEIR ATTACHMENT BOTH TO THE THRONE and to the law, and to the principles upon which the law will, I hope, be uniformly founded. They will hold the same opinions upon these subjects which you have held, which your fathers have contended for, and which have marched triumphantly towards so many successful and most beneficial and brilliant results.*"

Could any man more thoroughly eat his own words?

July 1889.—We invite English Electors to contrast the utterances of Mr Gladstone as given below; and we would ask what dependence can be placed on a statesman who one year describes Mr Parnell as the “*Demoraliser*” of Ireland, and another year as “*in the best sense . . . a restorative force of great value to the peace and happiness*” of that distracted island:—

On October 7th, 1881,
Mr Gladstone said:—

“For nearly the first time in the history of Christendom a body—a small body of men—have arisen, who are *not ashamed to preach in Ireland the doctrine of public plunder*. . . . I take as a representative of the opinions I denounce the name of a gentleman of considerable ability—*Mr Parnell, the member for Cork*—a gentleman, I will admit, of considerable ability, but *whose doctrines are not such as to need any considerable ability to recommend them*. If you go forth upon a mission to demoralise a people by teaching them to make the property of their neighbours the object of their covetous desire, it does not require superhuman gifts to find a certain number of followers

On July 19th, 1889, Mr
Gladstone wrote:—

“I will further frankly state that, in the great controversy which is now going on, *I consider Mr Parnell, with his friends, to be in the best sense a conservative and restorative force of great value and importance with reference to the peace and happiness of Ireland, the honour of England, the integrity of the United Kingdom, and the permanence and greatness of the Empire*. I am convinced that at the present moment they, and he in particular, HAVE BEEN labouring to consolidate the foundations of legality, on the strength and stability of which our welfare essentially depends; while the ill-judged, ineffective, and tyrannical proceedings of the Government

and adherents for a doctrine such as that.' What do these words mean? I ask you to allow your minds to travel back over the years that have elapsed since 1879. No one can think of *the tragedies of these awful years* without a shudder—the murders that made the flesh creep; *the outrages* that disgraced the Irish name; *the maiming* of dumb animals; *the destruction* of property; the suppression of opinion; the silence of those who ought to have spoken out; the open and avowed sympathy of a large section of the people with all this. **In Ulster [Protestant] you have not known much about it.**" (Speech at Leeds.)

in Ireland have deepened the aversion of the Irish people to the administration of their affairs in a spirit truly anti-national, and have for the first time enlisted the feelings of great masses of the English people in widespread and determined antipathy to the cause which in the sister Island is unhappily and abusively described as the cause of law and order." (Letter to Lord Aberdeen.)

And on November 26th, 1890 :—

"*The splendid services rendered by Mr Parnell to his country.*" (The famous letter to Rt. Honble. John Morley, M.P.)

We pray the Reader to note the concluding words in the above extract from the Leed's speech, and to mark well that Mr Gladstone there bears testimony to the fact of murders, outrages, maimings, etc., being almost unknown in the Northern or Protestant portion of Ireland.

Oh, when will English Electors understand, that the Irish difficulty which perplexes successive Governments solely arises from the existence of Romanism, and that if all Ireland were Protestant, Ireland would cease to be a burden to England, and a thorn in her side !

Earnestly we impress on our readers the fact, patent in the history of all nations, that Jesuitism is but a synonymous word for disloyalty and crime.

On January 29th, 1890, Mr Gladstone addressed the following letter to Professor Tyndall :—

“MY DEAR SIR,—If you are correctly reported to have said at an Ulster meeting where Lord Londonderry appears to have been the chief speaker, that I have called Mr Pitt a blackguard, I have to request that you will, at your early convenience, *supply me with your authority for that statement.*—I remain, Yours faithfully,

W. E. GLADSTONE.

“Professor Tyndall, &c.”

In his reply to this request, Professor Tyndall quoted certain extracts from Mr Gladstone's utterances, which, for the purpose of contrast, we place in parallel columns :—

“When his intellectual power was at its *maximum*,” Mr Gladstone gave this as his opinion of Mr Pitt and the Act of Union which he passed :—

September 1856.

“*It is hard to say what might not have been anticipated from his (Mr Pitt's) vigour and wisdom, combined with a continuance of peace. But the hurricane of the French Revolution swept over the face of*

When Mr Gladstone was nearly 80 years old, he thus described Mr Pitt's Act of Union with Ireland :—

June 28th, 1886.

“*I know of no blacker or fouler transaction in the history of man than the making of the Union.*” (Speech at Liverpool.)

June 29th, 1886.

“Can you wonder that *a cry, long and loud*, was heard from

Europe, and drew him into a war which again postponed for a quarter of a century all attempts at legislative progress, *with the splendid but isolated exceptions of the Union with Ireland* and the abolition of the slave trade."

Ireland against the Union so *foully* brought about?" (Letter.)

July 17th, 1886.

"I am amazed at the deadness of vulgar opinion to the *blackguardism and baseness*—no words are strong enough—which *befoul* the whole history of the Union." (Letter.)

Four years later on.

"I won't enter now into all the proceedings in connection with the passing of that Act—*into all the fraud, all the bribery, all the corruption, all the violence, all the torture; all the slaughter, all the scandalous and incredible acts, which at the time stained the character, both of the British Government and of those who represented it in Ireland.*" (Speech at Plymouth.)

The Professor reminds Mr Gladstone :—

"You were no rash or immature youth when you delivered this opinion of Mr Pitt's work. You entered Parliament in 1832; the foregoing words were therefore uttered after you had had four-and-twenty years' experience of public life. Changing your lines in other matters, you held on to this view of Pitt for 29 years longer—53 years in all. These years embraced the entire period of the Repeal agitation, *during which you never gave the slightest intimation of any change of opinion regarding the Union.*"

He points out that it was not till Mr Gladstone was beaten at the election of 1885 that he suddenly changed his tone, waiting till he was 76 years old to discover that the Union was a crime; remaining, up to 1886, a sharer of the "*Vulgar Opinion*," an abettor of "*the blackguardism*" which he now so passionately denounced.

The Professor presses upon Mr Gladstone the question—why, if the "*cry from Ireland was long and loud*," did he not give heed to it before 1886? And he asserts that:—

"Nothing more scandalous and incredible is to be found in political history than the fact of your having, for more than half a century, lived side by side with this monstrous violation of right and justice—accepting it, abetting it, praising it—without once allowing your voice to be heard in protest against it?"

Lastly he "takes his leave of Mr Gladstone by saying that":—

"In sterner and more patriotic times the statesman found guilty of this unmeasured impeachment of his country, this wholesale delivery of her interests and her character into the hands of her enemies, would assuredly have received the reward considered righteous by Carlyle, and lost his traitorous head."

Professor Tyndall's interesting and crushing reply will be found in the *Times* of March 10th, 1890. It is well worth careful and attentive perusal.

November 1890. From the public correspondence which followed the Parnell rupture, this much seems clear, that the Irish Home Rule Bill of the future is intended by Mr Gladstone to be a more Anti-English and therefore a more Romish one than that of 1886. Yet, in a Romish direction, that was bad enough, for its supplemental Clauses—kept well in the background—clearly convict Mr Gladstone of the intention of making the Roman Catholic Church eventually dominant in Ireland.

On this latter point an eminent Wesleyan, the Rev. William Arthur, says:—

“The first thing I did was to turn to the supplemental Clauses. They seemed not to cover any guile. But, behold, in searching the Bill itself, when arrived at Clause 19, *I find a few stealthy lines of a short sub-section which turn the prohibition respecting religion in Clause 21 into waste words.* The effect of Clause 21 is that the Roman Catholic majority cannot establish any religion; the effect of Clause 19 is that ‘notwithstanding such prohibition, with the assent of Her Majesty in Council, they can spend money out of the taxes on their Church.’ . . . That is the manner of legislation . . . to which Nonconformists are to say Amen. It is as like the old supplemental Clauses of 1873 as ‘my fingers to my fingers.’ So the separated Irish are not to establish a religion, but may subsidise one in the first year; and that done, the next step will need nothing but threats in Ireland and tremblers in office here. An English Roman Catholic journal says that if they are not to be free to establish ‘the Church’ in Ireland, they will no longer have any reason for helping to keep up the Establishment in England. . . . And those who said from the first, Mr Gladstone means to set up Roman ascendancy in place of Protestant ascendancy, will say to the rest of us, Did we not tell you!”

On December 27th, 1890, another letter appeared in the *Times* from Professor Tyndall. We give its closing words :—

“The duty of patriotic Dissent is now clearer than ever. The state and character of political parties in Ireland are laid bare to an extent never before reached since this agitation began. Kilkenny furnishes a sample. Consider it well. *Monks and priests everywhere; Sir John Pope Hennessy hiding behind his sacerdotal agents and leaving to them the entire management of his affairs: priests in the chapels, with the dread terrors of the other world held over their panting flocks: priests as political orators in chapel yards and market squares; priests as canvassers in the villages and as rowdies among the mob, they are, and long have been, the heart and soul of this movement. These dark-browed gentry know what they are working for. To them their object is clear enough—it is the final and complete overthrow of Irish Protestantism, and the re-conversion of Ireland into an ‘island of saints.’*

“I once, not very long ago, was rash enough to propose to Mr Gladstone that we should go together to Belfast, and lay before the audiences assembled in the famous Ulster hall our respective views of the Irish question. In the event of his accepting the invitation, I hoped to walk by his side through that noble city, and not only through the city itself, but round about it for miles, and to point out to him the evidences of prosperous activity everywhere aboundingly manifest. We should have heard together the song of the labourer, the sound of the carpenter’s saw, plane, and hammer, the ring of the bricklayer’s trowel, as new mansions, streets, and humbler dwellings rose beneath his hands.

“The laws of the Imperial Parliament had not prevented the people of Belfast from achieving these results—from making their city and its suburbs a model of comfort, solidity, and splendour. And **I would have asked Mr Gladstone to gauge, if he could, the infamy of placing this great**

population, and not it alone, but the steadfast loyalty of the rest of Ulster, and the rest of Ireland, under the feet of the priestly horde whose ruffianism has recently been exhibited in Kilkenny and elsewhere.

"I confidently ask the young and chivalrous members of the Dissenting body to pause before lending their aid and countenance to the perpetration of so unspeakable a crime."

On January 13th, 1891, Dr Parker of the City Temple, stated in the *Times* what he thought of Popery, and of Mr Gladstone's policy with regard to the Religious Disabilities Bill. His letter ran as follows:—

"SIR,—I strongly object to this Bill both as a Protestant dissenter and as a British subject. The Bill is ostensibly conceived in the interests of those who are suffering disabilities in view of their religious belief. In so far, it would secure my hearty assent; but this appeal to the instincts and traditions of Non-conformists ignores an aspect of the case which is absolutely essential to its completeness.

"Popery is not only a religious faith, it is a State policy. As to practical effect I might reverse this sequence and say that Popery is a State policy first, and a religious faith second.

"It is to the credit of Popery that it does not conceal its political purpose and claim. It wants to rule the world. When kings and thrones stand in its way they must be abased or removed. Its own words are, 'The temporal authority should be subject to the spiritual power.' (*Unam Sanctam*.)"

* The Bull, "*Unam Sanctam*," is explicit on the subject of Supremacy. It proclaims as follows:—"It is necessary that one sword should be under another, and that the temporal authority should be subject to the spiritual power. And thus the prophecy of Jeremiah is fulfilled in the Church and the ecclesiastical power, 'Behold, I have set thee over the kingdoms, to root out, and to pull down, and to destroy, and to throw down, to build, and to plant.' Therefore, if the earthly power go

"This one sentence determines my attitude towards Mr Gladstone's proposed Bill. I am not in the faintest degree animated by religious prejudice. A man can honestly be an agnostic and an Englishman, but *he cannot be a thorough Englishman and a consistent Papist.*

"Yet even assuming that some degree of religious bitterness entered almost unconsciously into my hostility, the Papist cannot visit me with recriminations because his own 'Syllabus,' according to Mr Gladstone himself, condemns, "with fearfully energetic epithets, . . . toleration of Nonconformity, liberty of conscience, . . . and the definition by the State of the civil rights of the Church."

"Not because the Papist believes in transubstantiation would I exclude him from the woolsack, but because, as Mr Gladstone says ('Vatican Decrees,' p. 61), 'Rome requires a convert, who now joins her, to forfeit his moral and mental freedom, and to place his loyalty and civil duty at the mercy of another.'

"Suppose we adopt Mr Gladstone's words, and describe the Bill thus:—'*A Bill to remove the disabilities of men who have forfeited their moral and mental freedom to hold the offices of Lord Chancellor,*' &c. How would the proposal be then regarded? *Yet this is Mr Gladstone's own definition.*

"I contend that 'Roman Catholic' is more than a religious term; it is a symbol of utter surrender of mind and conscience to the will of the Pope, and on this ground alone I protest against the Bill being associated with the sacred policy of removing strictly religious disabilities.

astray, it must be judged by the spiritual power; but if the spiritual power go astray, it must be judged by God alone. *Moreover, we declare, say, define, and pronounce it to be altogether necessary to salvation that every human creature should be subject to the Roman pontiff.*" *Corpus Juris Canonici*, tom. ii. p. 394, Paris, 1687.—This Bull, *Unam Sanctam*, and the *Syllabus*, Cardinal Manning has declared, contain the doctrines of "Ultramontanism and Christianity." (*Times*, December 24th, 1873.)

"I am not blind to the proposed safeguards; indeed, I set great store by them as arguments in favour of my protest, Popish Lord Chancellors are not to dispense ecclesiastical patronage! Popish Lord Chancellors are not to be trustees of Church of England endowments! Yet they are to 'hold and enjoy the said office.' Paradox can hardly go further. If this is not a most glaring instance of inflicting purely religious disability, I am utterly deluded. By parity of reasoning, why not appoint an English Bishop as Lord Chancellor, with the safeguard that he is to confine himself to the dispensation of ecclesiastical patronage and the discharge of ecclesiastical trusts, but not to interfere with the interpretation or application of the civil law? Why dismember the functions of the office, under the pretence of removing religious disabilities? This Bill would inflict what it proposes to remove, and would place conscientious scruples under an official and public stigma.

"JOSEPH PARKER.

"The City Temple, *January 9th.*"

From another letter of Dr Parker's we give a few extracts:—

"The Religious Disabilities Bill means, not in intention, but in effect, the destruction of Protestantism, and that is the destruction of liberty. . . . One fatal mistake which some Nonconformists are in danger of making is that of supposing that Popery and Nonconformity are politically the same thing; and the consequent error of contending that the concession made to Nonconformity ought to be extended to Popery. Nonconformists are Protestants. They are loyal. They owe no allegiance to any Foreign Power. They hate with inexpressible hatred the kind of Priestism that divides families, extorts confession, plots against authority, and fixes its leering eyes upon all simplicity of virtue and truthfulness.

"As a loyal Nonconformist I repudiate the suggestion that Nonconformity and Popery are in any sense or degree synonymous or equivalent terms, even in their relation to the State.

. . . The word Liberty is a word which every Papist ought to be ashamed to use. The Pope is ever willing to acquire Liberty, but *never willing to distribute it.*

"When does Popery throw down its barriers that Protestantism may pass?"

"When does Popery meet Protestantism half way?"

"It is always Protestantism that must yield. It is always Progress that must stand still or recede.

"I call, therefore, upon all Protestants to resist a Bill, which, under the plea of liberty, enlarges the range of slavery. . . ." *(Times, Feb. 3rd, 1891.)*

About the same date, at the City Temple, Dr Parker said:—

"One thing astounds me beyond measure. It is incredible, in view of his publications, that Mr Gladstone should have propounded this Bill. It is wholly Mr Gladstone's doing. *It is utterly inconsistent with his writings (unless he has withdrawn them), yet thoroughly in keeping with his legislation. Mr Gladstone has uniformly favoured the Roman Catholic cause by his speeches and his votes. If I wanted an authority for condemning the Bill, I would quote Mr Gladstone himself. In this matter he seems to me to be saying one thing and doing another. I await, however, the guidance of his speech. He must not be judged unheard.*" (Quoted in *English Churchman*, Feb. 5th, 1891.)

On February 20th, 1890, during the debate on Free Education, Mr Morley promised for Mr Gladstone and his party that, in the event of Free Education being granted, schools intended for a section of the community, *such as Roman Catholics or Jews, should be left under the control of these sects*, though they received public support. This announcement brought up *Mr Sexton*,

who *promised the support of the Irish party*, accepting the principle that *their* rights of conscience should be respected *when those of others were abolished*.

One result followed. Mr Bevan, a well-known Gladstonian, announced his intention to leave the Gladstonian party by reason of their action in reference to the Roman Catholics and the question of Free Education.

With reference to this announcement Mr Chamberlain wrote as follows :—

“I consider that Mr Bevan’s return to his old friends and fellow-workers is most important and encouraging, and I am sure that he will be heartily welcomed by all of us for his influence with other friends who have been temporarily estranged from us, and whose eyes may be opened to the demoralisation of the *Gladstonian Party* by the latest proof in the *momentous compact between themselves and the Roman Catholics*. It is most extraordinary that the very men who protested against the remotest idea of placing the higher education of Ireland on the same footing as that of the Protestants should *now be willing to give to the Roman Catholics in England privileges and advantages over other sects and denominations*.”
—(*Standard*, March 3d, 1890.)

On December 11th, 1890, the *Globe* linked together the following extracts :—

“It may be necessary for the manhood in Ireland to uphold their rights . . . *by hardy blackthorns*.”—Michael Davitt.

“Depend upon it our people *with blackthorns* are more than a match for these police any day.”—William O’Brien.

“Why are not *blackthorns* to be used against batons [of police] ?”—W. E. Gladstone.

It seems almost incredible that an ex-Prime Minister

should use such language, and this language coming too from a man who, when stricken with fear during the Fenian scare, surrounded himself and his house with policemen and their *batons*.

On December 12th, 1890, the following letter was addressed by the Rev. Donald Fraser, the eminent Presbyterian minister, to a Member of the Committee of the Nonconformist Liberal Unionist Association, Dec. 15th, 1890 :—

“Cambridge Square, Hyde Park, *Dec. 12*

“MY DEAR SIR,—I see no logical connection between conformity or nonconformity to the Book of Common Prayer and any particular view of Irish politics; therefore, I do not join the Nonconformist Unionist Association. In the Church to which I belong we do not discuss affairs of State, or pass resolutions, eulogistic or otherwise, on the conduct of party leaders. Accordingly I write on such an issue as Home Rule, simply as a citizen, and not as a Presbyterian Churchman.

At the present juncture it may be necessary for those Englishmen and Scotsmen who have admired and honoured Mr Parnell to proclaim their changed opinion of him; but, being one of those who never trusted him, I have no need to renounce him.

Some persons seem to expect us to recognise in such an Act of renunciation by Mr Gladstone and his followers a sublime tribute to morality. To me the tribute appears very tardy and very partial. For years past Mr Gladstone and his adherents have, for political ends, made light of many breaches of the Sixth Commandment (outrages and murders) in Ireland, and of the Eighth Commandment, too, in the concerted non-payment

of rent. They have extenuated the cruelties and dishonesties which have been the weapons of warfare on the part of their allies. **At last they throw over Mr Parnell with great show of virtuous indignation, because he personally has broken the Seventh Commandment.** I do not think that this sensitiveness about one of the Commandments and this callousness about the two that go before and after, indicate any very high or healthy morality.

“As to Home Rule for Ireland, how can any sober-minded man waste time any further over a mere phrase? The thing can never be without distracting our national life, and turning Ireland itself into a scene of horrid strife.—Yours sincerely,

“DONALD FRASER.”

(*Times*, Dec. 15, 1890.)

On January 23d, 1891, the following admirable remarks appeared in the *Christian* :—

“Now what is the case with regard to Roman Catholics? They are mentally, spiritually, and physically the subjects of a foreign power. They are ‘Catholics first and Englishmen afterwards.’ They are *de facto* aliens. It is conceivable that a Frenchman or an American might have become so weaned from his own country, and so Anglicised in thought and interest that he might be safely entrusted with the crown of the British Empire. But this is inconceivable in the case of a true Roman Catholic. He may be ever so estimable in his personal character, but he is the absolute servant of the Pope, whom he declares to be infallible. And as soon as he attains a position of influence or power, he becomes an available instrument of Jesuit intrigue and of Papal pretension.

“The disability of Roman Catholics to hold the office of Lord Chancellor of England, and Lord-Lieutenant of Ireland, does not arise from the doctrines which Romanists profess, but from the fact that they are subjects of a foreign power, which claims absolute and world-wide dominion, and has enforced it whenever and wherever it has had the ability. . . . So far as England is

concerned, Cardinal Manning has confessed that it is the purpose of the Church of Rome to bend the neck of this imperial race. With the aid of Sacerdotalism in the Church of England, and of false views of liberty among Nonconformists, with willingness to follow the fashion among the people generally, the imperial race seems likely to bend her neck to the Roman yoke without causing the Papal hierarchy unnecessary exertion.

“Many of our Nonconformist brethren think it necessary to civil and religious liberty, not only to remove the disability of Roman Catholics as to the two offices named in Mr Gladstone’s Bill, but to do away with the Act securing Protestant succession to the throne. Indeed, it would be quite inconsistent to approve of Mr Gladstone’s Bill, and to hesitate at the abrogation of the Act of Succession. **It would have been more honest if Mr Gladstone had at once included in his Bill its logical and inevitable consequence—the abrogation of the Act of Succession—opening the way to the throne to a Popish sovereign, and his Lord God the Pope.**

“It is not liberty to allow the strong to oppress the weak, or the crafty to defraud the simple. True liberty means, letting the oppressed go free, and the breaking of every yoke. But those who, in the name of civil and religious liberty, advocate the Bill in question, lay upon this England of ours a yoke which our fathers were not able to bear; and would be helping to put out the candle which Latimer and Ridley, and their peers, lighted at the flames of martyrdom.

“The truth is that civil and religious liberty has itself become the religion of many descendants of the holy and faithful Nonconformists of two centuries ago. **It is possible for civil and religious liberty to become a cry, an idol, a fetish;** and for its worshippers to be more zealous in adoring religious liberty than enjoying the liberty to be religious.

“That is not liberty which gives the Old Man of the Sea licence to fasten himself upon Sinbad’s neck. Liberty setting the tyrant on the throne is liberty run mad. **English Nonconformity waving its banner of Civil and Religious**

Liberty at the head of a procession leading Popery back to the throne of England would be an unprecedented exhibition of Freedom free to slay herself, and dying while they shout her name.

“In the name of personal liberty, both civil and religious, of which Popery has always been the consistent and persistent enemy, we appeal to those who value liberty, not to bring upon their and our children a cruel tyranny to deliver us from which their and our forefathers suffered imprisonment, torture and death.”

On February 4th, 1891, Mr Gladstone moved the second reading of the Religious Disabilities Removal Bill.

This Bill, if passed, would have made another of Mr Gladstone's dangerous inroads on the Constitution of “this Protestant Kingdom” (Bill of Rights)* by permitting the appointment of Roman Catholics to the high offices of Lord Chancellors of England, and Lord Lieutenants of Ireland, and so removing the *last* safeguards of Protestantism provided by the R. C. Emancipation Act of 1829.

Happily the Bill was rejected by a majority of 256 to 224.

Our Ancestors, it should be remembered, closed the above-named offices against Roman Catholics, not because the latter believed in Transubstantiation, &c., but *because* they belonged to a Church which bound

* In the Ninth Article of the Bill of Rights, A.D. 1689, we read:—“Whereas it hath been found by experience that it is inconsistent with the safety and welfare of this Protestant Kingdom to be governed by a Popish Prince, . . . &c.”

its members, at the peril of their salvation, to obey a Foreign Priest, who claimed to be infallible, and who was the avowed enemy of our Protestant religion, and of our civil and religious Liberties.

They therefore felt, and justly, that with safety to this Protestant Kingdom Romanists "were not fit to be entrusted with the discharge of high and responsible duties." (Speech of Mr Gladstone, Feb. 4th, 1891.)

In 1874, Mr Gladstone admitted this to be true. He *then* stated :—

"That the Decrees of 1870 not only proclaimed the *Infallibility* of the Pope, but enforced *absolute and entire Obedience, at peril of salvation*, in every matter, not alone of faith and morals, but in all subjects belonging to the domain and competency of the State, which the Pope, at any time, may please to declare concern the Government of the Church; such as marriage, burial, education, prison discipline, blasphemy, poor relief, incorporation, mortmain, religious endowments, vows of celibacy and obedience . . . and that the Pope claimed with plenary authority, *from every convert and member of his Church, that he shall 'place his loyalty and civil duty at the mercy of another: that other being himself.'*"

Now, during the debate of February 4th, 1891, Mr Gladstone was reminded of these his former statements, and in reply said :—

"*I wish to state the case fairly, and my answer is this. . . .* It is perfectly true that I did impeach in 1874 certain declarations of the See of Rome as dangerous to the civil allegiance of those who adopted and concurred in them, and I invited, in a pamphlet termed 'Vatican Decrees,' my Roman Catholic fellow-subjects to give assurances to their fellow-countrymen on the question

whether they did or did not profess a full, entire and undivided allegiance. The effect of that pamphlet was to draw forth a considerable number of replies, and I myself, having published a tract in November 1874, and having read and considered those replies, published a further tract termed 'VATICANISM' in February 1875, and in that tract I inserted a passage which I will now read to the House, but which evidently, for some reason or other, has never met the eyes of a single person connected with the opposition to this Bill. In page 14 of the pamphlet will be found these words:—"I cannot but say that the immediate purpose of my appeal has been attained in so far that the loyalty of our Roman Catholic fellow-subjects in the mass remains evidently untainted and secure." (*Times*, Feb. 5th, 1891.)

But although Mr Gladstone expressed a "wish to state the case fairly," he wholly ignored certain passages in his pamphlet, which, if quoted, would have neutralised the favourable impression produced by the short paragraph to which the attention of Parliament was called.

For example, Mr Gladstone did not tell the House of Commons that "the large majority of those who sent replies adopted without reserve the Ultramontane hypothesis" (*Vaticanism*, p. 6) that "the Bishops, who govern in things spiritual more than five millions of the inhabitants of the United Kingdom, have in all cases accepted the Ultramontane claims" (*Vatican Decrees*, p. 46); and that his conclusion about Roman Catholic loyalty was drawn, NOT from the statements of the Majority, but from those of "the Minority who did *not* represent the true current and aim of thought in the Papal Church" (*Vaticanism*, p. 14), and who held their

moderate views "subject to the condition that, upon orders from Rome, if such orders should issue, they shall be qualified, or retracted, or reversed" (p. 17).

He did not read the passage where he had said :—

"It is, in my opinion, *an entire mistake to suppose that theories like those, of which yours is the centre, are not operative on the thoughts and actions of men.* An army of teachers, the largest and most compact in the world, is ever sedulously at work * to bring them into practice. Within our own time, they have most powerfully, as well as most injuriously, altered the spirit and feeling of the Roman Church at large" (p. 16).

So similarly other passages where he stated :—

"That the Priests are absolute over the People, the Bishops over both, and the Pope over all, . . . the mere utterances of the central See are laws, *they override at will all other laws*" (p. 94), and "no man can depart from them save at the peril of his salvation." (Vatican Decrees, p. 38.) "That the Pope has the Jesuits and other admirable advisers near him, whom he will always consult," the Jesuits being "the deadliest foes that mental and moral liberty have ever known" (Vatican Decrees, p. 38), and that, "under ill advice, he (Mr Gladstone) sees the Pope aiming heavy and, so far as he can make them so, deadly blows at the freedom of mankind" (Vaticanism, p. 111), "condemning free speech, free writing, a free press, toleration of Nonconformity, liberty of conscience, . . . and demanding for his Church, . . . a right to use physical force." (Vatican Decrees, p. 42.)

He omitted to tell the House that :—

"After a further review of the Papal system, as a system,

* Archbishop Manning, together with his priests, are bound *on oath* to carry on this work.

he must say that its influence is adverse to freedom in the State, the family and the individual" (p. 112), and "must avow that he did not feel exactly the same security for the future as for the present" (p. 16), and "was *no longer able to say* . . . 'There is nothing in the necessary belief of the Roman Catholic which can appear to impeach his full civil title; for . . . his Church itself has not required of him, with binding authority to assent to any principles inconsistent with his civil duty;'" for "*that ground was now, for the present, at least, cut from under his feet.*" (Vatican Decrees, p. 63.)

And hence, that in writing *Vaticanism*.—

"His object had been . . . to warn his countrymen against the velvet paw, and smooth and soft exterior of a system which is *dangerous to the foundation of civil order.*" (*Vaticanism*, p. 117.)

We trust that the Electorate of England will thoughtfully weigh the preceding statements which (see page 59) were deliberately put forth by Mr Gladstone in 1874-75, but which, in 1891, he—shall we say—knowingly suppressed in debate, lest the pro-Roman object he then had at heart might be defeated.

On April 15th, 1891, the *Times* pointed out that, as a general election was near, it was important that the Constituencies should be brought to see what Mr Gladstone's policy, in its present phase, really means. Only a few months ago, Mr Gladstone and his party staked everything on the omnipotence of Mr Parnell. But now, they are appealing for support against Mr Parnell, as at once morally discredited and politically dangerous. The *Times* therefore inquired what was the character of the

new Irish Nationalist Party to which the fortunes of the Gladstonians are tied. Sir Henry James, in his weighty speech at the Liberal Club on the previous evening, gave the answer. He showed that this new party was simply the tool of a Priesthood, *which claimed that Roman Catholic electors must resign all freedom of judgment in matters of politics.*

In the speech to which the *Times* referred, Sir Henry said :—

“We know from the events at Kilkenny and Sligo, from the canvassing which has proceeded from the altar and has been carried on in every household, how the priests have become the agents for political candidates, how excommunication has been threatened and imposed on account of the political views of electors differing from those of the priesthood. I wish to call attention to the declaration made and the claim of right asserted on the part of the Roman Catholic priesthood. It goes beyond all the suggestions which some of us have made on this subject. I am simply now about to call attention to the words of the most responsible representative of the Roman Catholic priesthood, . . . the Roman Catholic Primate of Ireland, the Most Rev. Dr Logue. . . . This prelate is thus reported to have spoken, in the *National Press* newspaper of April 7th :—

“‘We are,’ he says, ‘face to face at the present moment with a great disobedience to ecclesiastical authority. We have newspapers which pass as Catholic and writers trying to turn away the people. These people call themselves Catholics; but they are Catholics who have lost that spirit of holy religion to which God has called them. They are following in the steps of the Freemasons and other secularists of the Continent, and are trying to turn away the people from the pastors who have been placed over the Church for the guidance of the people. We are

all frail, weak men ; but we have God's grace, and we are given special light if we have grace to direct the people ; and, if from time to time we make mistakes, we are more likely to be right than those who have only worldly prudence. The doctrines of the present day are calculated to wean the people from the priests' advice, to separate the priests from the people, and allow the people to use their own judgment.' *

* * * * *

"Now let me take this statement made by the Most Rev. Primate of Ireland. He says, '*We are face to face with a great disobedience to ecclesiastical authority.*' Well, is it disobedience to ecclesiastical authority for a man to exercise political thought and to enjoy freedom of political action because his priest differs from him as to the course which he ought to take? If it had been said in this country that it was disobedience for a Churchman to vote against his vicar or rector, or for a Nonconformist elector to vote against his minister, what would have happened? He says that priests are more likely to be right than those who have only worldly prudence. . . . If once it is admitted that the priest is a person who is better able to guide, on account of the superiority of his principles, than the elector who is a mere layman and does not belong to the priesthood, what a power we shall furnish

* The late Earl Russell, on Jan'y. 19th, 1874, addressed a letter to Sir John Murray, referring in it to Archbishop Manning's statement about the claims of the Roman Church :—

"If" (said Dr Manning) "the Church be Christ, it is the Supreme power among men . . . a power to bind the consciences of all men born again in the Baptism of Jesus Christ."

"*This*" (remarked Lord Russell) "*is not liberty, civil or religious.* It is to bow the knee to a despotic and fallible priesthood. The very same principles which bound me to ask for equal freedom for the Roman Catholic, the Protestant, Dissenter, and the Jew bind me to protest against a conspiracy which aims . . ."

towards the establishment of a clerical party, and not only that, but to the creation of a state of things which always has been, and always will be, opposed to the progress of the people and the existence of a true Liberal party. The Archbishop says that the doctrines of the present day are calculated to wean the people from the priests' advice—to separate the priests from the people, and, to sum up the whole of it, to allow the people to use their own judgment. That allowing of the people to use their own judgment is what many of us have been striving through our political lives to secure for the people. I would now appeal to the Liberal party. For what did they for years support the principles of the ballot, except that the people should be free to use their own judgment? For what have they extended the franchise? For what have they legislated against undue influence and intimidation unless it was to let people use their own judgment?

“And now I am about to ask, will the Gladstonian party accept this view that it is an error and a wrong for men to be allowed to use their own judgment, which ought to be corrected by the priesthood of Ireland? . . . What do the Gladstonian party say to this claim made on behalf of this strong body of their allies? They must accept it, and forget and forego the whole traditions of their party, or they must repudiate it. What would be said if such a claim as this were made on behalf of the clergy of any Church or any faith? There would be an outcry in this country that the Church itself would not be able to withstand, and before which any political party would go down. We are asked to accept Home Rule, to hand over one portion of the Kingdom to this power, not now possessing claims, which are only to be defined by political opponents, but a power that claims the right to prevent electors exercising their own political judgment.” (*Times*, April 15th, 1891.)

February 16th, 1891.—Mr J. W. Martin, “a voter in four constituencies, an enthusiastic supporter of Mr Gladstone’s political policy, and for the last four years

an ardent Home Ruler," on February 16th, 1891, wrote to Mr Gladstone. He said:—

"I desire to know, for the guidance of myself and friends at the next general election, whether you can give the Protestant section of your supporters any assurance that the Religious Disabilities Bill will not be reintroduced into the House of Commons, if you are returned to power at the head of a majority in the next Parliament? The question is a very important one, and upon your answer must depend the direction in which a great many votes will be cast. . . .

"I ask you, sir, as a statesman, and one whom I venerate as the greatest among living Englishmen, if you desire to reduce this England of ours to a condition of semi-dependence upon the Papacy, like that recently exhibited by Germany and Belgium? Your Bill would seem to indicate that you do, and if you do, then it is for the Protestants of England to say, by the God who delivered us from the Roman idolatry in Reformation times, we will not return to it, and by the blood which our fathers shed in the sacred cause of liberty, this thing shall not be. . . ."

The reply ran thus:—

"DEAR SIR,— Who may have charge of the Bill in a future year is a matter which has not yet been considered; but if the British Roman Catholic is loyal, I hope you would agree with me that we need not make him suffer because the claims of Rome are in our view extravagant.—Your very faithful servant,

W. E. GLADSTONE."

We would remark that a Romanist, if really loyal to his creed, cannot be loyal to a Protestant sovereign. The thing is impossible.

On February 25th, 1891, the *Liverpool Courier* said:—

"It will probably cause some surprise, and various sur-

misings, when we announce that Mr W. E. Gladstone has acquired the advowson and the right of next presentation to the Rectory of Liverpool. *The arrangement has been effected quietly, and considerable pains have been taken to keep it secret."*

Judging Mr Gladstone by his antecedents, we are sure that in purchasing this advowson he can have had but one object—the power, in the future, to appoint Ritualistic Clergy.

The view which Mr Gladstone takes about these Ritualistic "conspirators" remaining in the Church of England may be judged from the following:—

"We are prepared to contend" (writes Mr Gladstone) "*that even those who may be influenced more or less by the sympathies which Mr Ward* has avowed for Romish opinions, and by his antipathy to the proceedings taken at the Reformation, are in no degree thereby released from their obligation to continue in the Church [of England]. If their private judgment prefers the religious system of the Church of Rome to their own, and even holds the union of the English Church with Rome to be necessary to her perfection as a Church, yet, so long as they cannot deny that she is their spiritual parent and guide ordained of God, they owe to her not merely adhesion, but allegiance.*" (Gleanings of Past Years, Vol. V., p. 152.)

Not long since an able writer well remarked that —

"It is idle to talk to Englishmen of the devotion of the

* In discussing the question of equivocation, Ward once expressed himself thus:—"Make yourself clear that you are justified in deception, and then lie like a trooper." Ward, not long after, seceded to Rome. (*Quarterly Review*, October 1889, p. 365.)

Anglican Priest, the purity of an Anglican Nun, and the zeal of the Anglican Monk, now working within our midst. *Innovators are always zealous and devoted until their system is established.* But we have had the system before, and we know what the Priesthood, and Nunnery, and the Monastic order resulted in three hundred years ago! History is apt to repeat itself, and we have no wish to see those scenes repeated." (Club Cameos, p. 252, Sampson, Low & Co.)

April 20th, 1891, taking the Mr Gladstone of either "Vatican Decrees," or "Vaticanism," and the Mr Gladstone of the following epistle, we ask, could inconsistency go further in being inconsistent?

To Mr H. G. Shee, the Gladstonian Home Rule Candidate for Whitehaven:—

"London, April 28th, 1891.

"MY DEAR SIR,—I have already stated to the Liberal candidate for Oxfordshire urgent reasons for restoring Ireland to equal civil rights, and of removing the great impediments which the Irish question places in the way of effective British legislation. Your personal position as a Roman Catholic demands from me a separate expression of good wishes and a special notice, because recent circumstances bring it again into question whether religious opinions are or are not to be in this free country a disqualification for political offices.

"More than one leader of the dissentient party in Parliament has endeavoured to stir up sectarian animosities in Ireland against the mass of the people, and in England a combination of Tories and dissentients have this year thrown out a bill which was introduced in order to place all persons on an equal footing with respect to holding the Viceroyalty of Ireland, and to discharging the civil duties of the Lord Chancellor of Great Britain. Either of these offices may be held by a Unitarian or by a Jew, by a Mahometan or a Bhuddist, by an Agnostic

or an Atheist, but not by a Roman Catholic, who, however, may be Prime Minister, and would not then be disabled (such is the opinion of the Government) from advising the Queen as to the appointments of Bishops. And this is the state of law which in the year 1891 the Tories and dissentients forming the majority of the present House of Commons have combined to perpetuate.

“I trust that the constituency of Whitehaven will, by returning you to Parliament, follow the example set all over the country in giving sanction to the Liberal cause, and will in your person find the means of pointedly condemning a state of law which unites in a singular degree gross injustice with gross absurdity.—I remain, with hearty wishes, faithfully yours,

“W. E. GLADSTONE.”

(*Daily News*, April 22, 1891.)

Whitehaven, however, did *not* “follow the examples” suggested by Mr Gladstone, for whereas Mr Shee was only beaten in 1886 by 106 votes, he was beaten on this occasion by 233 votes, and this notwithstanding a strong Irish Roman Catholic element in this *English* constituency.



C O N C L U S I O N .

COMMENCING with the year 1838, we have brought Mr Gladstone's pro-Romish "acts" down to May 1891.

These "acts" form one unbroken chain. They cover a period of more than half a century. They prove incontestably that Mr Gladstone has uniformly opposed what is distinctly Protestant, and has systematically advanced what is essentially Popish.

It has been truly remarked :—

"Much will be forgotten before the Elections. No one is better aware than Mr Gladstone that the public memory is like a sieve, and that his own powers of reshaping and remodelling facts, so as to render them available for any purpose required at the moment, are still inexhaustible after forty years of incessant use. **'No memory is so short (he has told us) as Political memory. The party which can count upon forgetfulness need not trouble itself with repentance or conversion.'** We know of no passage in all Mr Gladstone's writings or speeches in which a profound truth is put into so few words." (*Quarterly Review*, July, 1885.)

Among "forgotten" facts, we may unhesitatingly include certain remarkable statements put forth by Mr Gladstone in 1875. These statements refer to his Irish policy, and occur in a letter written, admittedly,* after

* Vatican Decrees, p. 60, and Vaticanism, p. 113.

much calm reflection, and addressed to his countrymen at large.

"I had" (wrote Mr Gladstone) "for very many years felt it to be the first and paramount duty of the British Legislature, whatever Rome might say or do, to give to Ireland *all that justice could demand*, in regard to matters of conscience *and of civil equality*, and thus to set herself right in *the opinion of the civilised world*.* . . . While this debt remained unpaid, both before and after 1870, I did not think it my province to open formally a line of argument on a question [Vaticanism]. . . . which might have prejudiced the matter of duty lying nearest our hand by slackening the disposition to pay the debt of justice. When Parliament had passed the Church Act of 1869, and the Land Act of 1870, **there remained only, under the great head of Imperial equity, one serious question to be dealt with**, that of the higher Education. I consider that the Liberal majority in the House of Commons, and the Government to which I had the honour and satisfaction to belong, formally *tendered payment in full of this portion of the debt* by the Irish University Bill of February 1873. Some indeed think it was *overpaid*. . . . But the Roman Catholic prelacy of Ireland thought fit to procure the rejection of that measure *by the direct influence which they exercised over a certain number of Irish members of Parliament*.† . . . Their efforts were crowned with a complete success. From that time forward I have felt that the situation was changed ; . . . **the debt to Ireland had been paid**; a debt to the country at large had still to be disposed of, and this has come to be the duty of the hour. . . ."

* Mr Gladstone is fond of appealing to "*the opinion of the civilised world*." It is well, therefore, to remind the reader that the said "opinion" has never been given. Like many other of Mr Gladstone's assertions, it is purely imaginary, the creation of his own fertile brain.

† But see pp. 131 and 132 of this work.

"Of what the Liberal party *has* accomplished, by word or deed, in **establishing the full civil equality of Roman Catholics**, I regret nothing, I recant nothing." (Vatican Decrees, pp. 59-61.)

Supported, then, by "the opinion of the civilised world"—he might with equal truth have added, "and of the Heathen world also"—Mr Gladstone authoritatively asserted in 1875 that "*the debt to Ireland had been paid,*" and that Ireland had been given "*all that justice could demand, in regard to matters of conscience and of civil equality.*"

Yet, in 1886, we find Mr Gladstone again uttering his old and worn-out cry of "justice for Ireland;" we find him creating mentally another debt, and bringing in a pro-Roman measure of Home Rule with which to pay it off.

Since the above date, down to the present moment, the question of Home Rule has been asserted by Mr Gladstone to be of such paramount importance to Ireland, that all English and Scotch legislation must be postponed till it is carried. For example, in April last, Mr Gladstone wrote:—

"I have already stated to the Liberal candidate urgent reasons for *restoring Ireland to equal civil rights*, and of removing the great impediments which the Irish question places in the way of effective British legislation." (*Daily News*, April 22, 1891.)

"For the prosecution of this object (Mr Gladstone says), he mainly retains the leadership of the Liberal

party." (Letter to Rt. Honble. J. Morley, M.P., November, 1890.)

But if, in 1870, "ONLY ONE *serious* (Irish) *question remained*," and if, in 1875, England's DEBTS to Ireland—the long outstanding debts—HAD ALL BEEN PAID, so fully and entirely paid, that Mr Gladstone, from thenceforth, felt his hands free to dispose of another "debt due to the country at large," the disposal of which was "the duty of the hour;" how comes it to pass that suddenly, in 1886, Mr Gladstone discovers the existence of another Irish debt, bigger than any of the previous ones? How comes it to pass that, for fifty-three years, Mr Gladstone had remained stone-deaf to "a cry (coming) from Ireland" for Home Rule; a cry which he describes as "LONG and loud?" *

Surely here is matter for grave reflection!

GLADSTONE *versus* GLADSTONE.

Every debt paid in 1875, yet at that very time, on Mr Gladstone's own admission, the biggest debt of all remaining. Ireland satisfied in 1875, yet at that very time, on Mr Gladstone's own admission, nay, "long" before, uttering a "loud" cry for help.

Unquestionably Mr Gladstone "counts on the forgetfulness of Electors." Therefore it is that we wish to refresh their memory, and to remind them of this page

* See p. 117.

in the Gladstonian history, and to beg them—weigh it well.

Now if what Mr Gladstone said in 1875 was true, there could not possibly have been an imperious necessity in 1886 for further *special* legislation on behalf of Ireland.

Why, then, the introduction of the recent pro-Roman measure of Irish Home Rule? We conceive this to be the answer. Mr Gladstone believed that the 1869 and 1870 pro-Romish measures would have cut down, according to his expressed intention,* the Noxious Tree of Protestant ascendancy; but, contrary to expectation, the tree, though sadly lopped by the Hawarden axe, retained vitality, and still cast, what was to him, a baneful shadow over the sister Isle.†

So the “Noxious Tree,” or rather what remained of it after previous legislation, must be utterly cut down and destroyed. But this could only be effected by granting to Ireland Home Rule, which meant investing the Irish Priesthood with the command of its destiny; in other words, placing Ireland, in its entirety, under an “organisation which has in every age set every other at defiance,”

* See pp. 20, 22.

† Prosperity is always found wherever the tree of Protestantism strikes its roots deep, as in the North of Ireland; but crime, misery, and illiteracy, wherever the Upas Tree of Romish ascendancy is permitted, *unchecked*, to rear its head, as in the Southern Provinces of that island.

and whose power is revealed at the present moment in the struggle which is going forward between the rival forces, headed by Mr Parnell on the one hand, and by the Priesthood on the other.

The following supposed case strikingly illustrates the nature of this organisation :—

“Can you imagine” (said Lord Salisbury) “the Archbishop of Canterbury summoning his suffragans, and resolving that there should be a change in the leadership of the Conservative party? I might naturally demur to such an exercise of authority, but my impression is, that I should not be alone in my demurrer, and that all who belong to the Church of England would reject with the utmost indignation any such intrusion of the ecclesiastical element. Can you imagine a clergyman of St George’s, Hanover Square, denouncing from the altar all who entertain Liberal opinions in his parish? **Can you imagine all the estimable London clergy going up to the poll on the polling day well armed with blackthorns, leading to the poll their submissive flocks to a duty the neglect of which would involve immediate corporal as well as ulterior spiritual consequences.**

“Now, I think it is a matter of no small congratulation that **this prostitution of spiritual influences to secular ends** has been brought home, or **is being brought home, to the electorate of England.** What they are asked to do is, **to place Ireland under this hybrid secular-ecclesiastical power,** and in so placing Ireland, **place our brethren in the North of Ireland—who, undoubtedly, will receive no mercy, and no consideration from this novel and monstrous power.**” (*Times*, April 22, 1891.)

To this “monstrous power” the Prime Minister had previously alluded in the following terms :—

“Contemplate the tremendous power of the organi-

sation which, for the moment, was revealed to view." [In recent Irish electioneering]. "That is the organisation, which, if you grant **Home Rule**, will govern Ireland in the future; that is the organisation beneath whose ruthless heel you are about to place the **Protestants of the North of Ireland**, who have suffered through many long generations of history from this antagonism, and who look upon it as the most terrible fate that can await them, that their future political, social, material welfare should be at the bid of the organised priesthood of Ireland. It is a revelation which we must not neglect." (*Speech at Cambridge, January, 1891.*)

We are persuaded, that if English and Scotch Electors had their eyes opened to the true state of the case—if they *experimentally* understood what is meant by Priestly domination and Priestly intimidation, they would never give a helping hand to Home Rule in Ireland.*

* Should any of our readers question the truth of this observation, let them weigh well the following words which appeared in a publication entitled, "Catholic Progress" of February, 1881, edited by a Jesuit named Albany Christy:—

"The woes of Ireland are all due to one single cause." [The existence of Protestantism in Ireland.] "The remedy can only be found in the removal of that which caused the evil, which still continues it. . . . Unless Ireland is governed as a Catholic nation, and full scope given to the development of the Catholic Church in Ireland, by appropriating to the Catholic religion funds given to religion, the recurrence of such events" [the murder of Lord Frederick Cavendish and Mr Burke] "as are now taking place, cannot be prevented." So in March 1881:—"Would that every Protestant house were swept from the land. . . . then would Ireland recover herself, and outrages be unknown." So also on January 25th, 1886, the Pope's newspaper, the *Moniteur de Rome*, with reference to this country, said:—"We yearn to see Protestantism exterminated." (Quoted from Lord R. Mon-

Let the issue be made quite plain—let nothing obscure it—voting for Mr Gladstone means voting for Ireland being ruled by the Priest, and the Rule of the Priest means increase of crime, therefore of taxation, and the establishment of the Roman Catholic Church, and, in absolutely necessary connection therewith, the denial of liberty of conscience and of worship and of speech, and yet further, the assertion of the right to persecute,* and ultimately separation from England. (See Essays edited by Archbishop Manning, pp. 401-6, 467.)

tagu's Speech in Exeter Hall, May 14th, 1886.)—On December 1st, 1860, in the official organ of the Fenians, the following words occurred:—"If the Protestants be an element of society that cannot be reconciled with the well-being of the majority of the nation, there is but one remedy to apply to them. No sane man would cherish a cancer while it eats into his vitals, if he could cut it out." (*New York Phoenix*. "Secret History of the Fenian Conspiracy." Vol. i., p. 262.)

* History repeats itself, as the following note testifies:—"In 1686 the people were laughing at the idea of the intrigues of the Jesuits; yet, at that time, exactly two hundred years ago, Tryconnel, whom Lord Macaulay has taught you to know as 'Lying Dick Talbot,' plotted with Jesuits, and with King James II., to overturn the Protestant Constitution in Church and State, and to carry out a conspiracy to separate Ireland from England, and put it under the protection of Louis XIV. There was a Frenchman, sixty years ago, Armond Carrol, who went to the Louvre, and found there the original documents referring to that particular period; and if those documents have been burnt since at the Louvre, there are copies at

This is no party matter, rather is it one of life or death, to our loyal co-religionists in Ireland, to Irish Protestants of all denominations, and likewise to those Roman Catholics who, in opposition to their creed, put their country before their Pope.

For many years past, England, more or less, has been harassed by pro-Roman legislation, that is to say, legislation on behalf of a "*system whose influence is adverse to freedom in the state, the family and the individual, and which, when weak, is too often crafty, and when strong, tyrannical.*" (Vaticanism, p. 112.) Surely it is high time that such legislation cease, and that, for the good of the country, statesmen should be raised up of firm hand and resolute will—statesmen who would be ashamed to truckle to a foreign priest, or seek his counsel, and obey his behests—statesmen who would govern this great Empire in the fear of God, and for the spiritual as well as temporal welfare of its peoples.

For a LEADER,*—for one, at the present juncture, to

the Hague. From those documents he found out the whole conspiracy and published it. When I read the book I was astounded, and turned back often and often to the title page to make sure I was not reading the 'Times' account of what happens in Ireland at the present day." (Lord R. Montagu's Speech, May 14th, 1886.)

* We understand that a Prayer Union has been formed for this very purpose. Each member agrees, daily, about noon, wherever he happens to be, to lift up his heart to God, that a "Deliverer" may be raised up.

“stand in the gap,” to be England’s Deliverer,—let us unceasingly pray. “When the Children of Israel cried unto the Lord, the Lord raised up a DELIVERER, who delivered them.” (Judges iii. 9.)

We close with the words of a great Statesman:—“I should not be at all surprised if the vizor of Home Rule were to fall off some day, and you were to behold *a very different countenance*. . . . It may be open to England again to TAKE HER STAND UPON THE REFORMATION—which, three hundred years ago, was THE SOURCE OF HER GREATNESS AND HER GLORY—and IT MAY BE HER PROUD DESTINY TO GUARD CIVILISATION alike from the withering blast of atheism, and FROM THE SIMOOM OF SACERDOTAL USURPATION.” (Mr Disraeli’s Speech at Glasgow, 22d Nov. 1871.)



Mr Gladstone's Ecclesiastical Appointments.

Before recording these appointments it may be well to say something about the SOCIETIES to which Mr Gladstone's nominees belonged, and about the PETITIONS to which they affixed their names; for thus only can the reader understand the immense impetus Mr Gladstone has given to the Romanising movement within the Church of England by means of the clergy he has appointed.*

The English Church Union, or, E.C.U.

The English Church Union is a society *pledged* to the maintenance of the Eastward Position, the Vestments, the Lights, the Mixed Chalice, Unleavened Bread, and Incense. The *pledge* was given at the annual meeting of the E.C.U. in June 1875. This was *after* each of the above points had been condemned by the First Court of Appeal as *illegal* in the Church of England. Indeed the E.C.U. declared the judgment of the Court not to be binding, and advocated resistance and disobedience to it.

The E.C.U. has *officially* advocated, in its annual Report for 1878, the "restoration of *visible* communion" between the Church of England and the (idolatrous) Church of Rome.

Each branch of the Union has a special Anniversary Service.

* For the explanatory statements we are greatly indebted to the "Ritualistic Conspiracy," originally published in the *English Churchman*: to "Secret Societies" by the Rev. H. H. Smith; and to "The English Church Union a Romanising Confederacy," Shaw & Co.

In a town where there is a church in which Ritualistic worship is in an early stage, this service is always made the occasion of introducing something new, and advancing to a higher level. (*Union Review*, July 1867.)

This lawless Society, through its President, has identified itself with that vile book the "Priest in Absolution," for which the Society of the Holy Cross is responsible.

An English Churchman, in the *Times* of June 1, 1886, wrote thus:—"It is more than he can understand how clergymen and laymen can subscribe to a Society [E.C.U.] whose President, Lord Halifax, is openly smoothing the way for the so-called re-union of Christendom under the Primacy of the Roman See." And the *Athenæum* of Nov. 7, 1868, said:—"It is time to drop the word Ritualist. So long as there was any doubt in the matter it was a useful word. But now that a Church Union, as it calls itself, collects funds and *backs the plainest declarations of Roman doctrine* on the part of its *members*, it is idle to treat those members as anything but *adherents of the Papal system*, looking forward to Union with Rome."

The names of those members of the E.C.U. whom Mr Gladstone appointed to livings, have been taken from the official "English Church Union Directory" for 1885.

The Confraternity of the Blessed Sacrament, or, C.B.S.

The Confraternity of the Blessed Sacrament is composed of both lay and clerical members. A number of the Priests-Associate are so afraid of publicity that they have only joined the C.B.S. on condition that their names do not even appear in the privately circulated "Roll" of Brethren. A *secret* "Intercession Paper" is circulated amongst the members every month. (*English Churchman*, p. 200, April 22, 1885.)

The chief objects of this Society are the propagation of

belief in the Sacrifice of the Mass, and in the Real Presence, together with advocacy of Fasting, Communion, Prayers for the Dead, the Reserved Sacrament, the providing Altar Linen and "Mass Vestments" for poor parishes, and the establishment of a system of Perpetual Adoration of the Sacramental Presence.

Names of the C.B.S. members which occur in the following pages are taken from the official "Roll of Priests-Associate" for 1883.

The late High Church Bishop Wilberforce, under date of December 15, 1862, thus condemned the C.B.S., in a letter which he addressed to its "Superior-General," Canon Carter:—This Society "is quite sure to stir up a vast amount of prejudice from its singularly un-English and Popish tone . . . and as Bishop, I exhort you to use no attempts to spread this confraternity amongst the clergy and religious people of my diocese." (Life of Bishop Wilberforce, vol. iii. p. 71.)

The Society for the Maintenance of the Faith.

The Society for the Maintenance of the Faith is a Society which is placed under the protection of "*Our Lady* and *St Augustine*." Its clerical members are required, at certain seasons, to say "Mass." This association is intimately connected with the Confraternity of the Blessed Sacrament.

The Society of the Holy Cross, or, S.S.C.

The Society of the Holy Cross is the oldest of the Ritualistic organisations, and is commonly designated as the S.S.C. (*Societas Sanctæ Crucis*.) It forms a controlling central authority which moves and guides other Ritualistic associations. This Society is composed of clergymen only, or *bonâ fide* candidates for Holy Orders: *they are sworn to secrecy*, they have their

statutes, they are bound by certain definite and obligatory rules. The *Church Review* has stated that "*all its members are Confessors of more or less note.*"

The S.S.C. meets in St Peter's Church, the London Docks, in Synod, twice yearly, on Holy Cross Day, May 2d, and on the Exaltation of the Cross Day in September. *The Brethren are bound to secrecy as to what then transpires.* At the Synod of Sept. 1874, "a solemn mass, with sermon by V. Brother Lowder, was celebrated in the presence of ninety-two brethren. *In this mass the Roman Ritual was fully carried out . . . a letter was read from Brother Hutchings expressing a hope that, in Ritual, the S.S.C. would move in the direction of the Roman rather than the Sarum use.*" (*The Press and St James's Chronicle*, June 18, July 2, 1881.)

The S.S.C. is responsible for the preparation of that infamous and indecent guide-book for the Confessional entitled the "Priest in Absolution," which is adapted from the very Romish works for the exposure of whose immoral teaching Mr Mackay in 1871 was allowed, by Mr Gladstone's Government, to remain in jail for fifteen months. This book, in 1877, was dragged to light and exposed by Lord Redesdale in the House of Peers. Archbishop Tait described it as a "disgrace to the community." The Canterbury Convocation, on one occasion in 1877, resolved:—"That this House holds the Society of the Holy Cross responsible for the preparation and dissemination of the book called 'Priest in Absolution;'" and on another occasion:—"That this House hereby expresses its strong condemnation of any doctrine or practice of Confession which can be thought to render such a book necessary or convenient." It may be added that the book was so vile that no respectable publisher would have anything to do with it. Messrs Rivington & Masters both declined to publish it. (*English Churchman*, p. 57, 1885, which the reader is requested to consult.)

The S.S.C. is also responsible (as will be seen further on) for a Petition to Convocation requesting the appointment of Licensed

Confessors, the promotion of Roman Doctrine, and the restoration of Roman Ritual.

The S.S.C. it was that first organised those so-called Retreats for the Clergy. From what has been said, the nature of those Retreats can be well inferred. It may be mentioned that in the *Church Times* of May 25, 1877, two Retreats were advertised to be held that year at Cuddesdon College, and one at St Augustine's College, Canterbury, and another at Lancing College in Sussex.

The S.S.C. on July 6, 1877, was condemned in Convocation by the late Archbishop of Canterbury as "*a conspiracy against the doctrines and discipline of our Reformed Church.*"

The names of the clergy connected with it are taken from the official and secretly printed Rolls of the Brethren for 1876-1877 and 1879-1880, which accidentally fell into the hands of a Protestant Churchman.

The Remonstrance against the Purchas Judgment.

In 1871 this REMONSTRANCE was signed with the view of protesting against various points in the Purchas Judgment condemnatory of Ritualistic excesses.

The Confraternity of the Blessed Sacrament Declaration.

In 1872 the C.B.S. issued a DECLARATION in favour of Non-Communicant attendance at the Lord's Supper. Various of the clergy signed it.

Petition to Convocation, issued by the Society of the Holy Cross.

In 1873 the S.S.C. issued a Petition which was presented to Convocation. The Petitioners prayed that "Venerable House" to promote "the doctrines of (I.) the Real Presence of Our

Lord and Saviour Jesus Christ in the Holy Communion, under the form of bread and wine ; (II.) the adoration done to Him there present ; (III.) the sacrifice which He there offers by the hands of His Priest to the Divine Majesty." The Petitioners also prayed Convocation to "consider the advisability of providing for the education, selection, and licensing of duly-qualified Confessors, IN ACCORDANCE WITH THE PROVISIONS OF [Roman] CANON LAW." They further asked for the "Reservation" of the Sacrament,—“the use of Unction in Baptism, Confirmation, and Visitation of the Sick,”—the “consecration by a Bishop of the Oils for the said purposes,”—“the ceremonies proper to the Feast of the Purification of the Blessed Virgin Mary,”* and “the use of Processional Crosses and Banners, Credence Tables, Chalice Veils, Coloured Altar Cloths, etc.,” together with many other distinctly Popish rites.

483 clergymen signed this Petition, of whom many are now dead. Their names are to be found in a list printed at the time the Petition was presented.

The Three Deans' Petition.

In 1874 the Deans of York, St Paul's, and Manchester issued a Memorial in favour of “the adoption of a DISTINCTIVE EUCHARISTIC DRESS and of other ornaments and forms. . . .”

The very petitioning for this “*dress*” proved that the Petitioners were well aware it had not at that moment any place in the ritual of the Church of England.

This Memorial was widely circulated amongst the clergy.

* That is, that on Candlemas Day, Feb. 2, the Priest, vested in purple, should bless, incense, sprinkle with holy water, and then distribute a number of *candles*, to be kissed, lighted, and carried in procession round the Church in honour of Mary. These ceremonies are those laid down in the Roman Missal.

The English Church Union Petition.

In 1875 the E.C.U. issued a Petition to Convocation in favour of the VESTMENTS of the first prayer-book of Edward VI. These Vestments were Roman.

The Toleration Petition to the Archbishop.

In 1881 a Memorial signed by many prominent Ritualists was presented by the Dean of St Paul's to the Archbishop of Canterbury. The Petitioners asked for "the Recognised TOLERATION of even wide diversities of ceremonial."



The reader will now be better prepared to understand the full significancy of the following Ecclesiastical Appointments of Ritualists, or of extreme High Churchmen, which were made by Mr Gladstone during the years he was in office (1868-73 and 1880-86):—

Mr Gladstone in **1868** appointed—

The **Rev. W. C. Lake** to be Dean of Durham. He signed the Remonstrance against the Purchas Judgment, and the 1881 Toleration Petition.

An editorial paragraph in the *Guardian* of Feb. 1, 1888, said:—"There are some members of the Church of England, though happily they are few in number, to whom it is not 'yet manifest that the fact of the Incarnation is a *virtual repeal* of the letter of the second commandment.'" The latter clause is an extract from Dr Arnold's Sermons, and is *endorsed by Dr Lake*.

The **Rev. R. Gregory** to be Canon of St Paul's. He signed the Declaration in favour of Vestments, the Petition for the Toleration of Extreme Ritual, and also the Remonstrance against the Purchas Judgment.

The **Rev. W. Bright** to the Oxford Professorship of Ecclesiastical History. He signed the Petition to Convocation in favour of Popish Vestments, the Petition for the Toleration of Extreme Ritual, and also the Purchas Remonstrance.

Mr Gladstone in 1869 appointed—

The **Rev. J. M. Fawcett** to St Philip's, Leeds. He signed, it was stated, the notorious Petition for Licensed Confessors, and was a member of the Society of the Holy Cross, and of the English Church Union.

Dr Moberly, an extreme High Churchman, to be Bishop of Salisbury.

The **Rev. H. G. Henderson** to the living of Holy Trinity, Shoreditch. He wore the illegal vestments, burned incense, used altar lights. He was a member of the English Church Union, and of the Secret Society of the Holy Cross, and signed the Toleration Petition, the Three Deans' Petition, the Petition to Convocation, and the Purchas Remonstrance.

The **Rev. W. H. Heygate** to the incumbency of Brighstone. He signed three of the Ritualistic Petitions, was a member of the Church Union, and a writer of various extreme Ritualistic books.

The **Rev. M. Ashley** to the Chapelry, Oxford Street, St Marylebone. He was a member of the English Church Union.

Mr Gladstone in 1870 appointed—

The **Rev. H. F. Sadler** to the living of Honiton. He signed two of the Petitions.

The **Rev. T. Mackarness**, an extreme High Churchman to be Bishop of Oxford. He had been a member of the English Church Union. When Mr Carter, Rector of Clewer, was about to be prosecuted for his Ritualistic illegalities, Bishop Mackarness exercised his veto, defended it in the law courts, and rescued the law breaker. Lord Justice Bramwell, on May 30, 1879, in

delivering judgment said:—"Mr Carter was wilfully, knowingly, and persistently committing several breaches of the law of the land for which he might be indicted and punished, . . . he could not understand how it could seem right to the Bishop not to bring him to justice . . . *Mr Carter broke the law, and the Bishop afforded him impunity in so doing . . .*"

The **Rev. H. P. Liddon** to be Canon of St Paul's. He was a member of the English Church Union. He signed three of the Petitions and the Remonstrance against the Purchas Judgment. Mr Liddon also edited certain devotional works, and approved of others, which contained, so Monsignor Capel in 1875 publicly asserted, the doctrines of the Roman Catholic Church. The *Tablet* of Feb. 28, 1885, said of the work entitled "Some Elements of Religion," that it "contained arguments which must, if logically followed, lead to the Catholic Church."

The **Rev. N. Woodard** to be Canon of Manchester. He was the founder of the Woodard Ritualistic Middle Class Schools. Mr Woodard signed the Memorial for the Toleration of Extreme Ritual, the Petition in favour of Popish Vestments, and the Remonstrance against the Purchas Judgment. In June 1875, the three churchwardens of Manchester Cathedral wrote to their Bishop accusing the Canon of preaching there "*the doctrine of the Mass without any reservation.*" The accusation was not denied.

The **Rev. Waldegrave Crewster** to the Rectory of Middleton. He signed the Purchas Remonstrance, the Petition in favour of Popish Vestments, and that for the Toleration of Extreme Ritual.

Mr Gladstone in **1871** appointed—

The **Rev. Malcolm M'Coll** to the Rectory of St George's, Botolph Lane, London. He was a member of the English Church Union, and signed three of the Petitions, and the Purchas Remonstrance.

The **Rev. C. F. Hayter** to the living of Claybrooke. He was a member of the English Church Union, and of the Confraternity of the Blessed Sacrament.

The **Rev. W. W. Harvey** to the Rectory of Ewelme. Mr Gladstone in this appointment evaded the statutory law, acted illegally, and was called to account in Parliament. Mr Harvey signed the Memorial for the Toleration of Extreme Ritual, and the Petition in favour of Popish Vestments.

The **Rev. R. W. Church** to the Deanery of St Paul's. Dean Church signed the Remonstrance against the Purchas Judgment, the Memorial for the Toleration of Extreme Ritual, and that of the three Deans in favour of the Eastward Position and Vestments. He has introduced into his cathedral a second communion table, an altar, and a cross. Recently (1887) Dean Church erected "a life-size image of the crucifixion, sculptured in such prominent relief as to give the appearance of an immense crucifix overshadowing the communion table. High up over this crucifix is placed a sculptured figure of the Virgin and Child, elevated above the figure of Christ on the Cross, and so situated that the light falls upon the head of the image and surrounds it with a seeming halo, all tending to inculcate the Mariolatrous teaching of the Church of Rome." (Protestant Alliance Address 1888.)

At the anniversary meeting of the C.B.S., on June 15, 1885, a vote of thanks was passed to Dean Church, Canons Liddon and Gregory, for what they had done at St Paul's up to that date; and the announcement was made, that *they were only waiting for the development of public opinion to make further advances there, and that they had everything ready for a suitable altar, as soon as public feeling would permit one to be brought forward.* (*English Churchman*, p. 201, April 23, 1885.)

The **Rev. S. Baring-Gould**, an extreme Ritualist, to the Rectory of East Mersea. He signed the Petition for Licensed Confessors, and three other Petitions, and was a member of the Confraternity of the Blessed Sacrament, of the English Church

Union, and of the Society for the Maintenance of the Faith which is placed under the patronage of the Virgin Mary

This was a most disgraceful act of patronage, as Mr B. Gould was notorious for his bitter attacks on everything Protestant. To enable him the better to carry on his anti-Protestant crusade, Mr Gladstone presented him with £50 from the Royal Bounty Fund. (See Paragraph on March 1873, p. 55.)

The *Church Times* of Dec. 4, 1874, in reviewing Mr B. Gould's "Lives of the Saints," remarked that:—"The story of the Jesuit Martyrs of Brazil (1570) exhibits the COMPANY in its most attractive light, namely, as valiant soldiers of the cross, and verifies the proverb that in doing 'good none were ever better.'"

The **Rev. E. W. Isaac** to the Vicarage of Dewsbury. He was a member of the English Church Union, and signed two of the Petitions, and the Purchas Remonstrance.

The **Rev. M. W. Mayow** to the Rectory of Southam. He was a member of the English Church Union, and signed the Petition in favour of Popish Vestments, and that in favour of Non-Communicant Attendance at Holy Communion.

Mr Gladstone in **1872** appointed—

The **Rev. John M. Freshfield** to the Rectory of All Souls, St Marylebone. He signed the C.B.S. Declaration and the Purchas Remonstrance.

The **Rev. George Rawlinson** to be Canon of Canterbury. He signed two of the Petitions, and the Purchas Remonstrance.

The **Rev. B. M. Cowie** to the Deanery of Manchester. He signed the Petitions in favour of Vestments and Toleration of Extreme Ritual, also the Remonstrance against the Purchas Judgment.

The **Rev. W. T. Irons**, a very High Churchman, to St Mary, Woolnoth, London.

The **Rev. F. C. Wills** to St Agatha, Finsbury. He signed the notorious Petition to Convocation for Licensed Confessors.

Mr Gladstone in 1873 appointed—

The **Rev. J. H. Blunt** to the Rectory of Beverston. He signed the Petition for the Toleration of Extreme Ritual.

The **Rev. Edward King, D.D.**, Principal of that Ritualistic College, Cuddesdon, to be Canon of Christ Church, and Regius Professor of Pastoral Theology at Oxford. In that position he could, without let or hindrance, influence the religious thought of thousands of young men who passed through the University. Canon King had taught that “the bread and wine at the Lord’s Supper were made . . . verily and indeed the Body and Blood of Christ, and were offered to God as the Eucharistic Sacrifice.” He had taught that Prayers should be made for the Dead. He had stated that Confession and Absolution should be made “a substantial part of elementary education.” He had recommended certain Ritualistic books as suitable for meditation and devotion, amongst them one entitled “The Introduction to a Devout Life,” which in 1637 even Charles I. directed to be publicly burnt as Popish. “He gave his hearty sympathy” to ecclesiastical law-breakers. He was a member of the English Church Union, and had signed the Purchas Remonstrance and the Petition in favour of the Toleration of Extreme Ritual. No marvel then that out of 160 students, who were under him during the ten years he was Principal of Cuddesdon, 129 are stated to have become Ritualistic Priests, and eight to have openly joined the Church of Rome. (*English Churchman*, p. 68, Feb. 5, 1885.)

The **Rev. T. R. Woodford**, an extreme High Churchman, to be Bishop of Ely.

The **Rev. E. C. Lowe** to be Canon of Ely. Mr Lowe signed no less than four of the Petitions in favour of Ritualism. He also published a pamphlet advocating the Confessional for school boys.

1874-80.

From 1874 to 1880 Lord Beaconsfield was in power.

Mr Gladstone in **1880** appointed—

The **Rev. W. John Butler** to a Worcester Canonry. He was connected with the notorious Wantage Sisterhood. He signed the Remonstrance against the Purchas Judgment, and the Toleration Petition, and was a member of the English Church Union.

The **Rev. J. A. Rawlins** as Vicar of St Andrew's, Willesden. He was a member of the English Church Union, and signed two Petitions, and the Purchas Remonstrance.

The **Rev. P. R. Braithwaite** to St Luke's, St Helier. He was a member of the English Church Union, and signed three Petitions.

The **Rev. H. M. Trywhitt** as Vicar of St Michael's, Bromley. He was a member of the English Church Union and C.B.S. He signed the Petition in favour of Popish Vestments, and that for the Toleration of Extreme Ritual.

Mr Gladstone in **1881** appointed—

The **Rev. W. J. Knox-Little** to a Worcester Canonry. He signed the notorious Petition to Convocation, and was a member of the English Church Union, and of the Confraternity of the Blessed Sacrament. He was at one time a member of the Holy Cross Society. He wears, it is asserted, the Vestments. He has led the Romish devotion of the three hours in Worcester Cathedral. (Recent Events, p. 75.)

Mr Gladstone in **1882** appointed—

The **Bishop of Truro, Dr Benson**, to the Archbishopric of Canterbury. On April 27, 1884, the *Papal Journal de Rome* wrote:—"Ritualism, that is to say, the imitation of the forms and usages of the Church of Rome, is introduced more and more into the Church of England . . . They organised the following devotions: The Three Hours; the Stations of the Cross, with

the usual pictures ; and the Tenebræ. Moreover, it is no longer simple clergymen who give themselves up to Ritualism, but also the highest dignitaries of the Church. At St Paul's Canon Scott-Holland preached the three hours, *assisted by the Archbishop of Canterbury.*" (Quoted in Recent Events, p. 74.)

At the consecration of Truro Cathedral in November 1887, Dr Benson said:—"The worship of this beautiful House must be beautiful. It must give the full and tender music of that Prayer-Book, which—WHILE MISSAL AND BREVIARY HAVE BECOME THE PRIVATE DEVOTIONS OF PRIESTS . . . is becoming the Prayer-Book of the world." (*Guardian*, Nov. 9th, and *English Churchman*, Nov. 10th, 1887.) Could the Pope desire more for his Breviary and Missal?

The **Rev. G. C. Ommanney** to St Matthew's, Sheffield. Mr Gladstone (as the *Echo* wrote) "thrust a Ritualistic vicar, the Rev. G. C. Ommanney, upon a Low Church congregation in Sheffield." His Romish teaching quickly caused such disturbances that a body of police had to be present during service to keep order. He was a member of the English Church Union and the Confraternity of the Blessed Sacrament, etc. He publicly praised that indecent book the "Priest in Absolution," used by Ritualists when receiving confessions.

Mr Gladstone in **1883** appointed—

Dean Cowie to the Deanery of Exeter. He was transferred from Manchester to Exeter, after he had by his Ritualism rendered himself very unpopular in the North. The emoluments of his new deanery amounted to £500 a year more than that of Manchester.

The **Rev. J. O. Oakley** to the Deanery of Manchester. He was a member of the Council of the English Church Union, and signed the Petition in favour of Toleration of Extreme Ritual. His leanings may be inferred from the following extract of a letter he wrote to an *Evangelical* clergyman, dated Novem-

ber 7, 1885:—"We might not be able just now to coerce you ; it is needless ; but those who differ from you . . . are quite strong enough, and very much tempted at times to pull our common-house roof down over your heads, and we shall most assuredly do it rather than let the key pass into your hands again." (*English Churchman*, December 3, 1885.) He signed the Purchas Remonstrance.

The **Rev. R. Eyton** as sub-almoner to the Queen. He was a member of the English Church Union, and of the Confraternity of the Blessed Sacrament, and at one time a member of the Holy Cross Society. He signed the Toleration Petition, and the Petition for Vestments, and the C.B.S. Petition.

The **Rev. G. H. Wilkinson** to the Bishopric of Truro. He approved of Auricular Confession, and signed the Purchas Remonstrance. For a list of the Images, Popish representations, etc., introduced into Truro Cathedral since Dr Wilkinson's appointment, the reader is referred to the *English Churchman* of Nov. 10, 1887.

The **Rev. Richard Lewis** to the Bishopric of Llandaff. He signed the Petition in favour of the Toleration of Extreme Ritual.

The **Rev. C. W. Furse** to a Canonry at Westminster. For ten years he had been Principal of the Ritualistic Training College of Cuddesdon. He signed the Petition for the Toleration of Extreme Ritual and for the Restoration of Popish Vestments, and the Purchas Remonstrance.

Mr Gladstone in **1884** appointed—

The **Rev. H. Walford** to the Rectory of Ewelme. Formerly Mr Walford was head master of St Nicholas' College, Lancing. He signed the Petition for Toleration of Extreme Ritual, and the Purchas Remonstrance.

The **Rev. W. G. Henderson** as Dean of Carlisle. He signed the Petition in favour of the Eastward Position

and Popish Vestments, and also that in favour of Extreme Ritual.

The **Rev. H. S. Holland** of the English Church Union, as Canon of St Paul's. He signed the Petition for Popish Vestments.

The **Rev. Malcolm McColl** as Canon of Ripon. He has signed four Petitions in favour of Ritualism, and is a member of the English Church Union.

The **Rev. H. A. Sheringham**, of the English Church Union, to be Priest in Ordinary to the Queen.

The **Rev. George Ridding** as Bishop of Southwell. In August 1885, this Episcopal *protégé* of Mr Gladstone's took a leading part in a service at St Alban's, Holborn, in which the law of the land was glaringly and defiantly broken, and a number of illegal rites were practised, and illegal ornaments used. (*English Churchman*, August 6, 1885.)

The **Rev. W. Stubbs** to the Bishopric of Chester. He signed the Purchas Remonstrance, and the Petition in favour of Extreme Ritual, and he went against the ancient customs of his Cathedral by adopting the Eastward Position. He was for many years a member of the English Church Union.

Mr Gladstone in 1885 appointed—

The **Rev. F. Paget** as Regius Professor of Pastoral Theology at Oxford. A position of supreme importance for influencing undergraduates. He signed the Petition in favour of Extreme Ritual. (*English Churchman*, Feb. 19, 1885.)

The **Rev. Canon Butler**, of Wantage, a Ritualist of Ritualists, to the Deanery of Lincoln. To the following *seven* Ritualistic Petitions he has appended his name :—

(1.) The Confraternity of the Blessed Sacrament declaration in favour of Non-Communicant attendance at Holy Communion.

(2.) The Memorial of the Three Deans in favour of the Eastward Position, and Vestments.

(3.) The Memorial for the Toleration of Extreme Ritual.

(4.) The Remonstrance against the Purchas Judgment.

(5.) The Declaration of 1867 in favour of the Real Objective Presence, the Eucharistic Sacrifice and Adoration of Christ in the Blessed Sacrament.

(6.) The address of the Society of the Holy Cross to the Bishops of the Lambeth Synod of 1867, asking for the Reunion of the Church of England with the (idolatrous) Church of Rome and the "removing of the barriers" which separate them.

(7.) The Declaration of 1873 in favour of Auricular Confession and Priestly Absolution.

At the Liverpool Congress in 1869, Dean Butler said :—"I am free to own that I know no more telling, heart-kindling services, more congregational or more calculated to edify and attract, than the MASS service, as one meets with in the Rhine Churches." (*English Churchman*, p. 292, June 11, 1885.)

The **Rev. Robert Linklater**, an Extreme Ritualist, to the living of Stroud Green. Mr Gladstone did this against the wishes of the congregation. He was a member of the English Church Union, of the Confraternity of the Blessed Sacrament, and of the Society of the Holy Cross. This appointment was made by Mr Gladstone on the very day he quitted office, and was offered by telegram, in which Mr Linklater was told "time presses." On Oct. 4, 1883, he was the selected preacher at the Harvest Festival in Hawarden Church, and on one occasion was warmly complimented on his Ritualistic mission work at Portsea by Mr Gladstone. (*Portsmouth Times*, March 3, 1883.) Mr Linklater signed the notorious *Petition* for the appointment of licensed Confessors and restoration of Popish Vestments. (*Church Review*, Oct. 12, 1883, referred to in "A Romanizing Confederacy Unmasked," p 18.)

The **Rev. Canon King** to the Bishopric of Lincoln. At his enthronement on May 19th, "*the forms observed were practically the same as were in use in pre-Reformation times. . . .* The Bishop wore his magnificent cope of cloth of gold with richly embroidered hood and orphreys and his jewelled gloves . . ." (*Church Review*, May 29, 1885.) At Gainsborough Church, in

August 1885, he celebrated the early Holy Communion, and wore the illegal vestments used in that Church, alb and maniple and chasuble. Later on at 10.45 there was a high celebration, when he assisted Pontifically, and was vested like a Romish Bishop in rochet, cope, white stole, and mitre. (*Sheffield Daily Telegraph*, August 1885.)

He is now (June 1888) about to be prosecuted for alleged illegalities. Referring to this prosecution the *Echo* said:—"Dr King has the reputation of being the most advanced of all the Bishops. He is the only Bishop in England who belongs to the English Church Union, and of this he is a vice-president as well as an energetic member. *This Society is perhaps the warmest supporter and assistant that the law-breaking clergy can find.* . . . THE POSITION OF A BISHOP OPENLY BREAKING THE LAWS OF THE CHURCH OF WHICH HE IS A HEAD IS A STRANGE AND AN ANAMOLOUS ONE. It is to be feared that his persistent adherence to his illegal practices will encourage many of those who are very near the Roman Catholic ritual now, to go yet nearer when they have a mitred Bishop to lead the way." (Quoted in *English Churchman*, June 14, 1888.)

So closes the sad list of Mr Gladstone's pro-Romish appointments, of "Priests"—who are undermining the work of the Reformation, who are teaching "for doctrines the commandments of men," who are making the "Word of God of none effect by their tradition," who are breaking their ordination vows, and who are introducing more or less the superstitious ritual and the idolatrous worship of the Papal Church.

The pronounced pro-Romish views of some of Mr Gladstone's nominees cannot but have reminded the reader of the Rev. R. S. Hawker, who, as we have already

seen, *whilst holding* the Vicarage of Moorwinstow, was secretly a Papist (see p. 71). Touching this "specimen of treachery* to the Church of England," as the *John Bull* termed him, the following weighty words cannot but impress every thoughtful mind :—

" Our avowed belief is that *such a case has been and is by no means an uncommon one*. We do not pretend to give the number of the clergy of the ultra-Ritualistic school who have lived and died Romanists, or who are still living as such, and *concealing their views* either because it seems best to themselves so to do, or because they have instructions, or hold a 'dispensation' from Rome to this effect; but *of this we are assured that there are many such wolves in sheep's clothing in the camp of the Protestant Establishment*. We again, therefore, urge those who have the power of so doing to search thoroughly into this matter, and expose it root and branch. Such hypocrisy, duplicity, and Jesuitism as Mr Hawker is proved to have been guilty of are a disgrace to the very name of an Englishman, and should make all honest men blush to contemplate them. They are a disgrace, too, to the Church of Rome, which orders or connives at such proceedings; though we fear that nothing we can say as to their enormity will cause a blush in that fraternity, which seeks to enslave the bodies and souls of men by force and persecution where it has the power, and where not, by guile and every form of subtle delusion and underhand machinations. It is often said that the fear of the workings of Jesuitism in this country is a mere bugbear, that the Protestantism of our Church

* The late Rev. W. T. Bennett, a friend of Mr Gladstone's, appears to have been another "*Specimen of Treachery*;" for the year before he became Vicar of Frome, his reception into the Church of Rome was duly published in Battersby's R. C. Directory for 1851. This particular volume cannot now be obtained.

is in no real danger, that the secessions to Rome are a mere trifle, and that the Ritualistic party as a body are sound at heart. Mr Hawker's case should, we think, open the eyes of anti-alarmists, and lead them to ASK HOW MANY OF OUR ULTRA-RITUALISTIC CLERGY ARE WEARING 'GOLD MEDALLIONS' BLESSED BY THE HOLY FATHER 'ROUND THEIR NECKS DAY AND NIGHT, AND HAVE PRIVATELY CONFORMED TO THE ROMISH DOCTRINES AND PRACTICES 'FOR YEARS.' Anyone who does not profess allegiance to a certain clique in our Church must see and hear things openly done and taught in many churches in the metropolis alone which must lead him to *suspect that there are many 'Mr Hawkers' still ministering to congregations of the Church of England*; and those who know what the private teachings and practices of such clergy are can have little doubt as to what they really are at heart." (*Morning Advertiser*, Sep. 1875.)

May the flood of Popery which this volume proves is pouring in upon our land, through Gladstonian and other influences, and which is accompanied, as statistics prove it ever is, with lawlessness, crime, and infidelity—lead many of our readers to *daily* pray that God would raise us up great Statesmen, such as Cromwell and Cecil, and faithful Ministers, such as Cranmer and Knox and Wesley and Whitfield—Statesmen who shall govern in the interests of our Protestant religion, and Ministers who shall determine to "know NOTHING amongst us but Jesus Christ," and to teach NOTHING amongst us but that "righteousness which exalteth a people."

FINIS.

CLASSIFIED INDEX

OF

MR GLADSTONE'S PRO-ROMISH ACTS.

ABBREVIATIONS USED IN THE INDEX.

Appts. C.—Appointments, Civil.

Appts. E.—Appointments, Ecclesiastical.

C.B.S.—Confraternity of the Blessed Sacrament.

Ch. of E.—Church of England.

Ch. of I.—Church of Ireland.

Ch. of R.—Church of Rome.

D.C.B.S.—Declaration of the Confraternity of the Blessed
Sacrament.

E.C.U.—English Church Union.

F.—Fenian.

H.S.—Home Secretary.

I.—Independent.

L.—Liberal.

N.—Nationalist.

P.—Roman Catholic Pervert.

P.C.S.S.C.—Petition to Convocation of the Society of
the Holy Cross.

- P.C.V.**—Petition to Convocation for Vestments.
P.E.P.—Petition for Eastward Position.
P.L.C.—Petition for Licensed Confessors.
P.T.R.—Petition for the Toleration of Extreme Ritual.
R.—Radical.
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